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FOREIGN MISSION TRIBUTE

Dr. M. P. Moller (center) completes 21 years on ULCA board

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Never Too Young

JOHANNA WAS CROONING her doll to sleep in the next room. From where I sat sewing, I could hear strains of "Rock-a-bye, baby" in little-girl jargon. There was a brief silence when she finished. Then I heard, "God bless Mommy, God bless Daddy, God bless Billy, God bless everybody. Amen. See how it goes, baby?"

TIPTOEING TO THE doorway, I watched my little daughter as she held her doll's two rubber hands together, fingers entwined, in a prayerful attitude. I tiptoed away again and thought of the evening almost a year ago when eight-year-old Billy was watching me put his baby sister to bed.

"Isn't it about time that she learned to say her prayers?" he asked.

"Oh, no. She's too young. She can't talk in sentences yet," I scoffed.

"EVEN SO, she can get the idea." Before I could stop him, he folded his hands bowed his head, and began, "Now I lay me down to sleep." The baby was interested. The next night she watched and listened quietly while we said her prayer again. Soon she was folding her hands and adding "Amen" at the end. Now at the age of two, Johanna was instructing her doll!

I'm glad I didn't discourage her brother for Billy was right. It's never too early to learn to talk with God.

—ERNESTINE DAUM

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COVER PICTURE. ULCA President Franklin Clark Fry expresses thanks of church to Dr. M. P. Moller, Jr. Board of Foreign Missions in June paid tribute to Dr. Moller for his 21 years of service, most of them as president. Ineligible for re-election, Dr. Moller must retire from board at end of this year. Looking on is Dr. Earl S. Erb, executive secretary of Foreign Mission Board.

THE CHURCH IN THE NEWS

Sunday schools top million

Steady growth in enrollment in United Lutheran Sunday schools during the past decade has pushed the total over the long-sought million mark, Dr. S. White Rhyne, executive secretary of the Board of Parish Education, reported last month.

At the close of 1955 there were 1,011,711 pupils and teachers on the lists, a 36 per cent gain in ten years. "This growth is more rapid than the growth in population of the United States and Canada during the same period," Dr. Rhyne said, "and faster than the baptized membership increase of the ULCA." Enrollment figures include pupils, teachers, and members of home and nursery departments, Dr. Rhyne explained.

Even more striking was the 82 per cent increase in vacation church school enrollment in the five years from 1950 to 1955, the board secretary declared, and the 86 per cent gain in weekday school pupils over the same period. VCS scholars numbered 251,992 in 1955 and 51,192 were in weekday schools.

Gain in pupils has made critical the shortage of teachers and leaders, Dr. Rhyne warned. The ULCA's 4,450 congregations need at least 25,000 additional parish education workers each year to care for the added enrollment and replace those who give up teaching, he said.

Won't vote for Roman Catholic

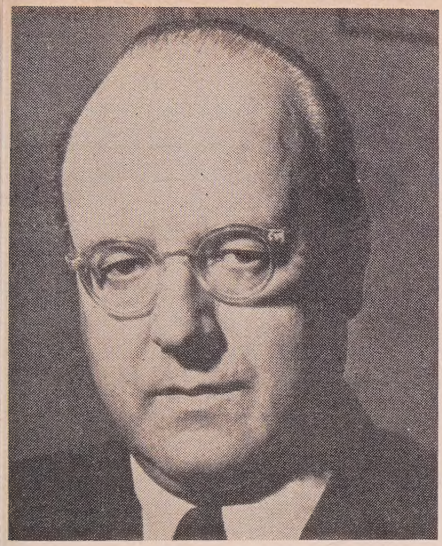
Protestants should consider seriously "whether the demands the Roman Catholic Church makes upon its members affect the ability of any one of these members to fill the office of President" of the United States, Dr. Hampton Adams told his Park Avenue Disciples of Christ congregation in New York last month.

"If a Roman Catholic should be nominated," Dr. Adams declared, "the position that church has taken" on public issues would be up for discussion in the campaign. "We have the obligation to ask how Roman Catholic attitudes and practices that are evident elsewhere would affect this country if the Roman Church were to get a stronger political position," he continued, and cited "obstacles" to Protestant churches in "Italy, Colombia, and other countries where the Roman Church controls the machinery of government" as well as the recent closing of the Protestant seminary in Madrid, Spain. He also expressed "apprehension" as to what would happen to public education if the Roman Catholic Church "were to improve its political advantage."

Dr. Adams said he could not in good conscience vote for a Roman Catholic to be President or Vice President. Expecting to be accused of "intolerance," the New York clergyman added that "Protestant Christians must not be silenced by this device which the Roman Church has too often found effective. Great principles are at stake."

Catholic vote called myth

The idea that Roman Catholics vote as a group in American elections is a "myth," the Rev. Thomas T. McAvoy, head of the history department at Notre Dame University, said last month. Admitting that Roman Catholics have wielded a decisive influence in some local elections, Father McAvoy said that "American Catholics have never allowed their clergy to dictate to them in matters of politics."



SUCCESSOR TO NIEMOELLER

Dr. Adolf Wischmann, former official of Lutheran Church of Hannover, Germany, was recently named to head Foreign Office of the Evangelical Church in Germany replacing Dr. M. Niemoeller.

In countries like Italy and France, Roman Catholics have been instructed to vote against communism, the priest said. "But European politics in no way corresponds to American politics," he continued. "In Europe the people are voting on matters of faith and morals and a Catholic would vote against his church if he supported an enemy ideological party."

There are only three issues on which American Roman Catholics would have a "mandate to vote for a Catholic position," Father McAvoy said. These are the support of atheistic communism, the denial of existing civil liberties, and the direct enforcement of birth control. "Dogmas that are to be believed and moral principles which are to be obeyed" underlie these issues, Father McAvoy said, and to be in good standing a Roman Catholic cannot refuse to accept them.

Roman Catholics are active in both Republican and Democratic parties, the educator continued. In choosing the "best civic leader and best civic policy . . . scarcely any Catholics agree on these details any better than any other Americans."

Church can't shun politics

As long as there are men "who want to build a world on the negation of God," the Roman Catholic Church cannot remain aloof from politics, Pope Pius XII told 4,000 Italian mayors and town councilmen at an audience in Rome.

The Pope said that Roman Catholics can never accept the contention that "Christ should remain outside the schoolroom, the workshop and the parliament house." He warned especially against politicians who "sought impossible alliances" between Christians and atheists.

Civic leaders should intensify efforts to build homes for the homeless, give everyone the benefit of modern schools, and increase recreational and cultural opportunities, the pontiff said. They should be guided in their work by "a Christian mentality" and should always be mindful of "the rights of God and of the Church," the Pope added.

Ask bias-free elections

"Base appeal to racial and religious bigotry" is harmful and confuses the issues in a national election, a group of prominent U.S. religious leaders stated last week in a message sent to the national chairmen of both major political parties.

World conditions make it urgent that party leaders "take all necessary measures to prevent any expression of racial or religious bias by their adherents and to condemn publicly and emphatically every occurrence thereof," the message said.

Signers of the message were Dr. Eugene Carson Blake, president of the National Council of Churches; Mrs. Mildred McAfee Horton, chairman of its Christian Life and Work Department; Roman Catholic Archbishop Edwin V. O'Hara of Kansas City; and three Jewish representatives.

Refugee extension dies

The flame of hope flickered and dimmed for thousands still in refugee camps in West Europe as the U.S. Congress adjourned on July 27 without completing action on liberalization of immigration laws. A measure had passed the Senate providing for increased quotas for displaced persons and refugees from eastern Europe, but it was killed in the House because of opposition from Rep. Francis Walter.

Lutheran Refugee Service reported on July 27 that arrivals under the U.S. Refugee Relief Act totaled 7,631. Aim is to bring this number up to 15,000 before the end of 1956. Job and housing assurances were on hand for 9,991 family groups.

Because there would be no extension of the refugee program, the LRS planned to taper off its activities. Refugee families for whom processing had started before the end of July might still get through, but U.S. consulates abroad would not accept applications after July 31 from refugees who had been in Western Europe less than two years, or for whom assurances had not previously been provided.

Jordan Queen visits Lutheran hospital

The 34 young women who were graduated last month from the Nursing School of the Lutheran World Federation's Augusta Victoria Hospital on the Mount of Olives near Jerusalem received their certificates from the hand of an honored guest. Queen Dina of Jordan, patroness of the school, presented the certificates to the graduates.

GRADUATING NURSES WELCOME ROYAL VISITOR

Queen Dina of Jordan (center, facing camera) arrives at Jerusalem's Augusta Victoria Hospital. At left are Miss Tove Brandt, LWF nursing instructor, and Sister Julie Kall, hospital matron. Next to Queen is governor of Jerusalem and military escort. At extreme right is Axel Christensen, LWF director of Palestine work.

The school is run co-operatively by the United Nations Relief and Works Agency and the LWF. Ceremonies were attended by the entire consular corps at Jerusalem, heads of various churches, city officials and members of the Jordanian parliament.

King Hussein of Jordan has also been a visitor to the hospital, largest in the Middle East outside of Egypt. Founded by German missionaries, the hospital has since the end of World War II been under LWF direction.

Reds accused of church-going

Communist Party members disguised in Santa Claus whiskers were pictured sneaking into Roman Catholic churches on foggy nights to get married or to have their children baptized. These "phony atheists" were described in an article by Michal Lewtak, Polish Communist leader, in Warsaw's Red newspaper *Poprustu*. To retain state-controlled jobs, Lewtak wrote, they had become "atheists by appointment" but were actually "guilty of religious practices."

The article warned that religion is gaining strength in Poland in spite of opposition from the government. The Roman Catholic Church is adding members and deepening its influence among the people, it said.

Although *Poprustu* has been leading a campaign against the influence of the church, Polish officials were said to have relaxed some of their pressure recently. "Hooliganism" and alcoholism among Polish youth has alarmed government officials. Unable to cope with the problem, they have sought the church's aid, according to reports.

Even in Russia there is "religious enthusiasm," Dr. Arthur Michael Ramsey, Archbishop of York and England's second-ranking prelate, reported on his return from Moscow last week. He had headed an Anglican theological delegation which conferred with Russian Orthodox leaders. Dr. Ramsey said he had preached in Russia twelve times to large congregations.

Mindszenty turns down "pardon"

Cardinal Josef Mindszenty, leader of the Roman Catholic hierarchy in Hungary, had been arrested in 1948 by the Communist government. One year later he was sentenced to life imprisonment on charges of treason, espionage and foreign currency manipulation. Last July the government "interrupted" the sentence, allowed the cardinal to live in a mountain village in northern Hungary under close surveillance.

Last month Cardinal Mindszenty turned down a government offer of "pardon," according to reports from Austria. Conditions attached to the offer would have required the prelate to renounce his office as Archbishop of Esztergom and Primate of Hungary.

Heading Hungary's Roman Catholics is Archbishop Josef Grosz, recently released from prison after serving four years of a 15-year term. Although jailed for alleged treason, Archbishop Grosz was in May permitted by the Communist government to resume his church functions and to become acting chairman of the Hungarian Roman Catholic bishops.

Beran said to be free

Other Roman Catholic leaders in eastern Europe who suffered imprisonment of some sort at Communist hands had included Cardinal Stepinac of Croatia, Cardinal Wyszynski of Poland, and Archbishop Josef Beran of Czechoslovakia.

Archbishop Beran had been forced from his Prague cathedral in 1949, was ousted from office in March 1951 al-

though Red leaders decided not to bring him to public trial. Early this year church spokesmen in Rome had assailed the Czech government for keeping the archbishop's whereabouts a mystery, especially since he had not been convicted of any crimes.

Last month Czech Premier Viliam Siroky told a Prague press conference that the archbishop had never been in jail or in custody, but had only been barred from performing church duties. "The state has a right to demand that all citizens, including priests, obey the law," the premier said, adding that "this does not mean that there is no religious freedom in our country."

The premier's statement revived hope among Roman Catholics that the government might revoke the 1951 decree which had banished the prelate because of his "negative attitude" toward church control laws. If Archbishop Beran had been in Czechoslovak jails, it would not have been a new experience. He was for three years a prisoner of the Nazis until set free by American troops in 1945.

Degree of freedom disputed

The degree of religious liberty or lack of it behind the Iron Curtain came into focus again in an address delivered by Prof. Joseph L. Hromadka, Czeck Protestant theologian, at a conference sponsored by the World Council of Churches at Arnoldshain, Germany. The theological conference, attended by 70, preceded the meeting in Hungary of the World Council's Central Committee.

Full religious liberty for all people in Red-controlled lands will come after the Communist leaders have consolidated their rule, Prof. Hromadka predicted. He said that although Christians are compelled to live with communism, and though many personal rights and liberties are restricted, they will never be converted to Red doctrines.

Admitting that he is a Socialist, the Czech theologian said that all Christian churches under Communist rule must "enforce within the existing Socialist order all the religious rights and freedoms without which man cannot live."

Publication building approved

Biggest construction project undertaken by a United Lutheran Church agency was voted by the Board of Publication at its July meeting. Members approved unanimously a resolution authorizing construction of a $1.8 million headquarters building at Queen Lane and Wissahickon Avenue in the Germantown section of Philadelphia. The building will replace the downtown Muhlenberg Building, now outgrown.

Sharing occupancy of the new quarters, slated to be completed early in 1958, will be the Boards of Pensions, Parish Education, and Deaconess Work, the United Lutheran Church Women and the Luther League. All but the Pension Board are at present housed in the Muhlenberg Building. The printing plant of the Board of Publication will remain at 50th and Lancaster avenues in West Philadelphia.

The new building will be Georgian Colonial in design, according to Dr. H. Torrey Walker, executive secretary of the Board of Publication. Situated in a 16-acre plot, it will provide ample parking space. Architect is T. Norman Mansell. With financing arranged, construction bids are being sought this month.

Length of services discussed

Among pastors there is often concern about the length of services of Holy Communion in Lutheran churches. A heavy communion sometimes drags out to nearly two hours, with the congrega-

POSTMAN BECOMES PASTOR
The Rev. Charles A. Distler turns cap and bag over to New York Postmaster Robert A. Schaffer on post office steps. After 16 years as mailman, Mr. Distler will devote full time to Woodside (Long Island) Community Church to which he has been called.

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ion lapsing from spiritual hopefulness o physical restlessness.

Episcopalians in Canada were last month alerted to a similar problem by he *Anglican Outlook*. The confirmation ervice, traditionally conducted by bish-ops in Episcopal churches, is often a "dull, dreary, endless mass of verbiage hat lasts from one and a half to two ours," the *Outlook* said.

Chiefly at fault, the magazine claimed, were "long, dull and frequently irrele-vant" sermons. It cited one bishop who preached 55 minutes, another who spoke 17 minutes ("just a few words") to the class and then for forty minutes more to the congregation.

Liturgical revisions proposed in Episcopal ranks may abbreviate the confirmation rite by removing some of the Scripture readings. Said the *Outlook:* "It is a sobering thought for the committee on revision to remember that they cannot revise bishops—only the service. Nothing but sanctified common sense can revise bishops."

Work campers forced to move

As part of a summer work camp project, fifteen Negro and white young people were last month engaged in painting the boys' dormitory at Mather Academy, Methodist institution for Negroes near Camden, South Carolina. The project was sponsored by the youth department of the Methodist Board of Education and the Women's Division of Christian Service of the Methodist Board of Missions.

One night a cross blazed in front of the dormitory. Anonymous telephoners told school principal E. L. Marsh that the school's buildings would be burned or blown up if the interracial group was permitted to remain there. Camden police officials notified Methodist leaders that there might be trouble if the group remained, citing a state law forbidding mixing of races. Camden city officials said unless the group moved it would "set race relations back even further."

The ten white and five Negro youths who made up the work group were quietly removed by Methodist officials, transferred to a similar job at Erie School, a Methodist institution near Olive Hill in eastern Kentucky. Erie has only white students and the Negro work campers were the first of their race to stay at the school.

World News Notes

NASSER IS DREAMING

SINCE QUEEN CLEOPATRA committed suicide 20 centuries ago, Egypt has not amounted to much in world politics. But a 38-year-old Egyptian army colonel, Abdel Gamal Nasser, has spent some time recently dreaming in his Cairo office.

The invitation last month to go to Yugoslavia to confer about Mediterranean area strategy with Tito and Nehru was evidence that Nasser—as Egypt's self-appointed president — had become somebody of importance. And this month the top diplomats of Britain, France, and the U.S. were buzzing anxiously about what to do in answer to Nasser's announcement that he had seized the Suez Canal.

The Canal was the ace up-the-sleeve that nobody seemed to have guessed Nasser would dare to play. In the old days a few British battleships would have promptly steamed into the port of Alexandria to serve notice that the time for a change in the Egyptian government had come.

BUT NASSER IS operating in a new day. The Soviet Union is now an eager ally of any nation that wants to challenge the old balance of power in the West. Nasser has already made a deal with Russia for $200 million in war supplies, mortgaging the Egyptian cotton crop a few years ahead in payment.

Britain and the U.S. added up Nasser's assets, and decided he was a poor risk for the huge loan he wants for building the Aswan dam in the Nile. The dam would add 33 per cent to Egypt's irrigated farm land and multiply by eight Egypt's production of electric power. If nobody would lend the money, said Nasser, he would finance the $1.3 billion dam himself by using the $100 million-a-year paid in tolls by ships coming through Suez.

Nasser's desire is to do big, dramatic things because he hopes to draw the Arab states of the Middle East into some sort of union, with Egypt in command. As Bismarck welded together the German states into a powerful empire in the 19th century, Nasser might be the man to unite the Arab states.

Defiance of France and England — formerly the masters in the Mediterranean — increases Nasser's popularity among some of the Arab states. Also the promise to lead the Arabs against Israel, whom they all fear and hate, strengthens Nasser's bid.

The British government, which owns 44 per cent of the Suez Canal stock, and the French—who built the canal—are likely to find a way to stop Nasser. The British have protested the action vigorously. The 60 million tons of oil carried in ships through the canal to western Europe each year are reason for drastic action in preventing any lengthy blockade.

NASSER'S FIERY SPEECHES stirring up wild Egyptian patriotism, and clever propaganda aimed at the whole Middle East and North Africa, sound like something broadcast from Munich when Adolph Hitler was on his way up. But Egypt is not Germany. Its people are ignorant, hungry farmers. And so are the people in the surrounding Arab states.

Nasser, like a hoodlum in a gun fight with the police, is likely to get shot in the back by some jittery member of his own household. But his bold design may survive—a union of the Arab states, the Middle East once more on the map as a world power center. G. E. R.

WASHINGTON

y ROBERT VAN DEUSEN

SOCIAL SECURITY

A DRAMATIC DEBATE between old riends marked the Senate passage of the ill amending the Social Security Act. enator Harry Byrd, chairman of the inance Committee and a leading pro- onent of government economy, defended is committee's action in dropping some f the provisions which had been ap- roved by the House. Senator Walter eorge, a long-time backer of social egislation, led the fight to have the pro- isions restored.

The veteran legislator from Georgia, who brought his long record in the Senate o a brilliant close as chairman of the oreign Relations Committee, won the attle over liberalizing the Social Security ystem. By a narrow margin, he suc- eeded in the difficult task of getting the enate to overrule one of its own com- hittees. In the key issue of adding dis- bility benefits to Old Age and Survivors nsurance, the George amendment was dopted 47-45.

Election-year politics played a part in he voting. The administration had op- osed the idea of beginning OASI pay- ents to the totally disabled at age 50 as eing too expensive, preferring to handle he special needs of the disabled through ocational rehabilitation and public ssistance. Democratic leaders in Con- ress (except for Senator Byrd) favored ncluding provisions for the disabled in ocial Security. The voting was largely along party lines, with only six Republicans voting for the George amendment and only seven Democrats opposing it.

Changes

IN ADDITION TO the total disability provision, a number of other changes in the Social Security system were adopted:

1. Women may receive OASI benefits at age 62 rather than 65. In the case of widows and dependent mothers of deceased workers, the full benefits will be available at 62. For women workers and wives of retired workers, the benefit scale will be lowered if the option of receiving benefits before age 65 is chosen. Since the reduced payments will be continued after 65, women will have to decide whether to retire earlier and receive smaller benefits or wait until 65 and receive full benefits. The amount paid will be figured on a sliding percentage scale, depending on how long before age 65 benefits begin, but the reduction will not exceed 20 per cent for women workers, 25 per cent for wives of retired workers.

2. Disabled children and their widowed mothers will continue to receive OASI benefits after the children are 18.

3. Coverage under OASI will be expanded to include several groups of self-employed professional people, including lawyers, dentists, chiropractors, veterinarians, and optometrists, also certain categories of self-employed farmers. This leaves physicians as the only major professional group not under Social Security.

4. Payment of the expanded benefits will be made possible by raising the OASI tax from the present 2 per cent to 2¼ per cent for workers and their employers, and from 3 per cent to 3⅜ per cent for the self-employed.

Provisions of the new law which affect the coverage of ministers will be discussed in this column next week.

TWO WIN A HUNDRED

A man and woman in Texas feel that the Lord expects them to call on neighbors with a message of Christian concern. In two years there have been 100 responses

By RACHEL CONRAD WAHLBERG

IF A MAN AND WIFE in your congregation decided to set a personal goal of securing 50 new members for the church for 1956, they would probably be called dreamers, wouldn't they? If this couple signed up more than 50 men, women, and children before half the year was passed, the label might well be changed to "doers of the word and not hearers only."

By the middle of June Dr. and Mrs. H. C. Hoisington of St. Mark's, Corpus Christi, Texas, could point to 46 members —of the 111 received so far this year— as persons whose commitments they had obtained. In addition, they have 13 others waiting to be received in the next few weeks.

Dr. Hoisington has been a volunteer leader for two years in the stewardship department of the United Lutheran Church. But in Corpus Christi his name and that of his wife are linked dramatically with evangelism. "Doc and Genevieve," who became charter members of St. Mark's in 1943, will assure you— however—that evangelism and stewardship are the same thing—they are both the practice of the Christian religion.

"Until a person gives of *himself* in Christ's church," says Mrs. Hoisington "—and that means service and offerings and witnessing to others—he isn't really won yet."

LAST JANUARY at the annual congregational meeting of St. Mark's, there were many disbelieving faces when the evangelism committee suggested a goal of 200 new members for the year. To be sure, in 1955 this fast-growing mission had received 187 persons into membership. With a population increase of 10,000 yearly in the city, with an active pastor, a good evangelism committee, an attractive new church—it just happened. But certainly that number couldn't be surpassed this year.

Dr. and Mrs. Hoisington thought it could. As chairman of the evangelism committee for 1955, "Doc" had guided a group of ten to twelve teams of visitors in their bimonthly visitation. He and his wife brought in the commitments of approximately 30 adults and 10 children. However, since Corpus Christi has many transients in the Navy and in industry, the total of 187 accessions was offset by a loss of 70. This year so far, St. Mark's has gained 111 members and lost 30.

Seventeen are ready to become members, and many more have signed up for the pastor's instruction class, which usually leads to membership.

How DO the Hoisingtons go about their witness?

First they set themselves a goal. Second, they get busy—with hard work, a systematic approach to evangelism, much prayer and persistence, and reliance on the Holy Spirit.

Since February these two have made 74 evangelism visits, including 115 contacts with persons on the responsibility list. "This list," reports Pastor Philip Wahlberg, "fluctuates around the 200 mark. The names are accumulated from the church guest book, friends of members, other congregations whose members are moving to Corpus, and our subscription to the "Welcome Wagon" service, which supplies names of newcomers each week, with their church preference noted."

While many other people are pursuing hobbies and sports, Doc and Genevieve are making church calls. In addition to working with the evangelism committee, they go out several nights a week, making three or four calls a night. "We try to limit ourselves to 30 minutes, but if people want to ask questions and discuss certain problems or beliefs, we stay longer.

"There is no one way to conduct a visit," believes Dr. Hoisington. "The situations are so different. Often we answer questions which, if we had known about them before they were asked, we'd have been sure we couldn't answer them. Yet the words come. We pray for guidance before each visit, and that has a lot to do with it."

IS ARGUMENT ever an effective method of convincing people they need the church? "No," says Genevieve. "However you can reason with people in an agreeable way. One older couple told us that they had been thinking about joining our church for a long time. When we asked if they would like to transfer, they hedged—it had been years since they had been back to their old church and they didn't know just where their membership letters were. When I explained about becoming a member by reaffirming their faith, the wife said they would think it over.

"That is where I continued the discussion when some people might have hushed. I said, 'Why put it off when you've thought about it for years? Let's talk it over now.' The husband admitted he couldn't think of any point in waiting, that he was ready. Well, that couple joined St. Mark's in April and haven't missed a Sunday since. They have communed and also made a pledge."

The Hoisingtons believe that there are very few people that have no church connection whatever. "Many of the people whom we bring into an active church relation admit that they are just out of the habit," says Mrs. Hoisington. "They are busy, and church-going has just fallen out of importance. This seems the most common excuse we meet. Infrequently we hear that a person's feelings were hurt long ago, or that he had too much church as a child. But generally it's a matter of losing interest, often after moving away from one's home church."

A LISTENER EASILY catches her enthusiasm as Genevieve continues, "These are the ones who thrill me, because I consider them actually *unchurched,* though they assure you they belong somewhere.

"One woman who hadn't gone to church in 20 years, a very prosperous

NEW MEMBERS AT ST. MARK'S

The M. V. Hoover family (left) is welcomed by Pastor Philip L. Wahlberg and Dr. and Mrs. H. C. Hoisington

seamstress, considered herself a Lutheran. After she had visited our church a few times, I offered to have the pastor write for her letter of transfer. She answered, 'I'd rather you didn't—I haven't paid my dues in some years.'

"The pastor did get her transfer. but she still hasn't taken the final step. I feel that she will, though—it's hard to give up hope for even the most indifferent."

The Hoisingtons have experienced the effectiveness of repeatedly showing the church's interest. They or another of the evangelism teams might call on a "responsibility" several times during the year with varying degrees of response. "We consider them our obligation until they join some other church or move away. The evangelism committee also calls on persons of our own membership who have become inactive in an effort to reinterest them."

Everyone has to be reached as an individual, Dr. Hoisington points out. "No one can eat for a person or die for him and no one can accept Christ for him. You have to approach people one by one, home by home."

THERE IS MORE to it than signing a dotted line, too.

"Besides offering the pastor's class for those who need instruction in Christian fundamentals, we encourage new members to give of *themselves,*" he emphasizes.

"On the Friday night before a new group is received, we invite them to a get-acquainted meeting at which they meet representatives from each organization of the church and from the evangelism and stewardship committees. The pastor welcomes them, reviewing what they should expect from the church—spiritual enrichment and growth — and what the church expects from them in regular worship, communion, witnessing to others and in pledging.

"Each person is given a copy of a time-and-talent check list and is invited to check at least two ways in which he would be interested in serving. The list contains everything from ushering and choir singing to children's work and shut-in projects. These lists are very helpful to the leaders of church activities, especially where there is such a great turnover in membership as at St. Mark's."

At this informal meeting a person from each organization invites the new members to become participants. The work of the Women of the Church, Brotherhood, Sunday school, Luther League, is explained briefly. Then copies of the current congregation budget are distributed and explained by a member of the stewardship committee.

On the Sunday a person is received, he is given a membership packet by the pastor, which includes a congregational directory and constitution, a copy of The Lutheran (subscription to follow later), a devotional booklet, a pocket picture of Christ, and offering envelopes.

"Not everyone believes in making a regular pledge to the church," Dr. Hoisington readily concedes. "We try to show that a man pledges every day he lives and that it's a normal response. When he gets married he is pledging to take care of his wife and to make a home. When he has children he is pledging to take on the responsibility of their care and education. When he buys a home he is pledging to make the payments on it regularly.

"Corpus Christi isn't a land of milk and honey where high wages flow and people give great sums to the churches. We have no wealthy people in our congregation. There are many Navy families who are with us only two or three years. There are many men getting their start in the oil and shipping and related industries. They feel many pulls on their moderate incomes.

"In making plans for a proportionate gift to God's work, a person doesn't take the risk that the Lord might sue him if he doesn't follow through. However, sometimes a man or woman has to be made aware that he is obligated to God and can show his gratitude best in regularly contributing to the church's program."

What makes a lay person want to spend his time winning new members for his church? Mrs. Hoisington believes it is "growth in grace." She says, "You just want to do more and more. You see people who don't know what they're missing. The church doesn't need them like they need the church. We try to show them what it does for us, the joy there is in it. We just want to share it."

Doc and Genevieve think that their most important way of influencing others is their own witness. "We try to transfer our enthusiasm to them." And as any member of St. Mark's will testify, Doc and Genevieve are enthusiastic!

"Our best selling point about our church is telling what we like about it and why we think they would like it. You don't want people to worship your pastor or your church building, or a

friendly congregation, but those things matter in making people like a certain church."

Dr. Hoisington says he has been asked many times why he believes so wholeheartedly in evangelism and has freely offered his leadership in the stewardship department. "The Lord has so arranged my life," he shrugs, "that I can't do otherwise. There is a compulsion within you that you can't isolate. It's not just one experience, but something you grow into."

By the end of the year this couple hopes to have won for Christ one hundred individuals. "With God's guidance, we are confident it can be done."

These two Christians are an example to all who still think that evangelism is the work of formally trained ministers.

Pastor and evangelism chairman were not convinced

Warm Evening in Miami

But church people went out to witness to their neighbors

By BEN D. VARNER

"IT GETS PRETTY WARM in Miami in the summer" . . . . "Many people will be on vacation" . . . . "Our evangelism mission week was only a month ago."

These were arguments against starting a "year around" evangelism program at Advent Church in Miami Shores, Florida. The arguments convinced everyone—almost. They did not convince the evangelism chairman (Melvin Sipe) or the pastor.

SO PLANS WERE MADE for the first of the monthly evangelism nights. They were patterned closely after the evangelism mission week nights. Dinner was to be served at 6:30, followed by instructions, assignments, prayer, and calling.

SOME FORTY PERSONS had volunteered after the mission week to take part in the year-round program of evangelism. The chairman and pastor called on all these volunteers. Twenty-four found it possible to attend—twelve teams.

The dinner was served by the Luther League. The pastor pointed out to the callers that they were to go forth with one purpose in mind—to witness. They were not just friendly neighbors making

social calls. They were to be friendly all right, but they were to make a witness.

Following the instruction, the calls were assigned. Some calls were to be made on persons who had been to church as visitors. Some were to be made on people whose names were received in a religious census, while other names came to the chairman of evangelism from the "Welcome Wagon."

So twelve teams went forth. What happened on that warm night in Miami because the chairman of evangelism said that nothing in the Bible told a witness to Christ that he had to wait until vacations were over before he made his witness?

THE FIRST TWO TEAMS to return that night—each having completed three calls—reported that someone on whom they had called was seriously ill and wanted the pastor to call.

Another team came back having found a family with three small children who were "looking" for a Sunday school. They also found another family that had moved to Miami several years before but never "found" a church.

Still another team came back reporting that a young couple who had recently moved to Miami were expecting a child very soon and were concerned about its baptism. The young father-to-be was not baptized himself, and he inquired about instruction and church membership.

One of the visiting teams consisted of a young couple engaged to be married. They set aside important plans to make calls that night. They came back really thrilled at their Christian experience. One of their calls was on an elderly couple who had been in Miami several years. No one had ever invited them to come to church. As the young couple left the house, they received a fine wedding gift and a promise to attend the church service the next Sunday.

THE LAST of the twelve couples who made calls returned about 10 P.M. with the same thrilling story of witnessing for their Lord. As the chairman of evangelism and pastor left the church that night, they were tired, but had the feeling of accomplishment that only evangelists can know. It was a warm night in Miami but forty Miami homes had been visited for the Lord—and by the Lord.

If races "mix" won't there be intermarriage?

By REINHOLD NIEBUHR

Our recent consideration of the race issue prompted two letters by young clergymen, which revealed the complexity of the issue.

One clergyman took us to task because we had been critical of the church on the race issue and had not suggested any form of piety and devotion which might cure Christians of involvement in collective evil.

The other was from a clergyman in the South, who was not at all certain that the church was in the wrong. He pointed out that there is danger of the "amalgamation" of races in nonsegregated fellowship, and that the right to preserve one's ethnic inheritance is also among

our "civil rights." He was, in short, not sure at all that the church is in the wrong and he did not ask for any form of piety to put it right.

I wouldn't want to be too critical of him, but he illustrates the complexity of our involvement in collective evil, if we are so involved. While the danger of the "amalgamation" of the races, if all barriers are removed, is probably exaggerated in some parts of the country, we will have to admit that there is always the possibility that people will fall in love with one another if no artificial barriers are set up to prevent it.

There are laws in many of our states which prohibit miscegenation, but not a single principle can be found in the gospel which forbids it. The gospel is not concerned with the preservation of either the integrity of the white race or the "Southern way of life" or even the "American way of life." Its spirituality transcends all these temporal values and it has only one law: "Thou shalt love thy neighbor as thyself."

IT COULD BE ARGUED that the preservation of any temporal value which comes in conflict with the love commandment is forbidden in the Christian faith. It is certainly significant that more Southern than Northern young Christians have felt the conflict between a culture and the love commandment so keenly that they had a religious experience with such strong moral overtones that they decided to defy the conventions of their "way of life." They experienced a form of grace which would probably satisfy the kind of perfection which the first young clergyman was seeking.

Yet the second clergyman was not wholly in the wrong in being concerned with the culture of the white race and in fearing the perils of a racial amalgam. If he was in error it was an error which can be eliminated not only by "grace" of the type which many young Southerners have experienced.

It can be eliminated in the way that most collective evils have been eliminated by gradual, collective erosion. In this connection it must be observed that recognition of good athletes without regard to color on the sport fields of the nations has done more to eliminate racial bias than our religious institutions, which have inadvertently incorporated devotion to a cultural heritage with devotion to Christ.

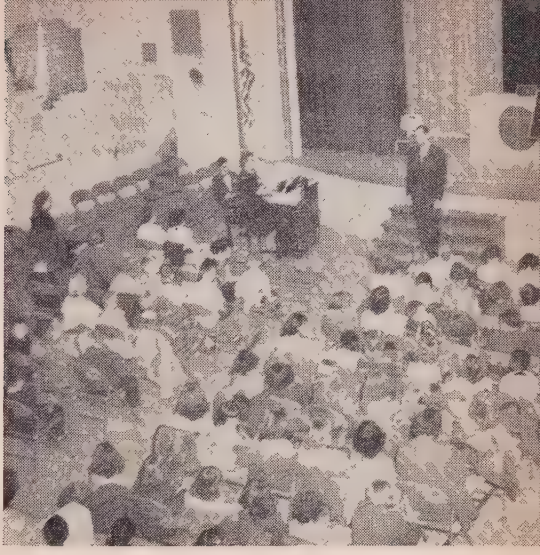
IN SHORT, collective evil is eliminated more by "common grace" than by the more specific forms of religiously mediated grace. Collective evil is also eliminated by discriminate forms of judgment in which we try to make sharp distinctions between what is valid and what is dangerous in our collective forms of behavior.

Such discrimination will not be too critical of the mores of those parts of the nations which face the problems of culture in more obvious forms than the rest of us. But we must, on the other hand, remember that racial arrogance has been the besetting sin of the white man which has made his conduct odious throughout the world. We face the curious irony that what we regard as a "Christian" civilization is held in contempt because it is regarded as the "white man's" civilization, full of the white man's arrogance.

WHEN THE WORLD is at its worst, Christians must be at their best.
—E. STANLEY JONES

"I Like You, Preacher"

At a training school for mentally retarded children, Chaplain Petersen helps the Christian message fit emotionally disturbed lives



By WENDELL H. ARNOLD

JIMMY WAS ON HIS WAY to church. He was going willingly. There was a time, however, when this twelve-year-old was filled with hostility and literally hated church and his pastor. But one day Jimmy got acquainted with his pastor . . . really acquainted. He managed to talk his problem out. Now Jimmy likes church. What's more, Jimmy even likes his preacher. He told him so.

You see, Jimmy's pastor is a chaplain, and a "psychiatric" one at that. Jimmy is one of nearly five hundred mentally retarded children between the ages of six and twenty-one who are at the Parsons State training school for mentally retarded children at Parsons, Kansas.

AT PARSONS THE chaplaincy is on an equal basis with other clinical services. It is the chaplain's duty to conduct religious services slanted to the needs of the children, to counsel with individual students, conduct group psychotherapy, supervise the religious education program, and participate in staff conferences.

The man at Parsons who is responsible for administering such a demanding and difficult program is the Rev. Sigurd D. Petersen, a Lutheran minister.

While in the parish ministry, Pastor Petersen became increasingly interested in the dynamics of personal conflicts and how the Christian message fits into emotionally disturbed lives. This interest led him to take a rigorous six-month course in clinical training at the Topeka state mental hospital and an additional three months at the boys' industrial school of Kansas.

PASTOR PETERSEN'S DUTIES are varied and run the gamut of human emotion. He may be told by an eleven-year-old that she hates him and then in the next hour hear Jimmy say slowly and earnestly, "I like you, preacher, you make things so easy to understand."

A typical work day for the chaplain begins at 7:30 A.M. with desk work. At 8 students call at his office, either by request or in response to the chaplain's wish. He may spend twenty or thirty minutes with a girl helping her to read, after which will follow group instruction for an hour. Then may follow a staff

meeting until nearly noon, in which he may be called on to give a prepared report on a new admission. He spends at least thirty minutes a day in the hospital and some time each day in private consultation with another staff member. There are one to two hours in private therapy with an emotionally disturbed patient. Somewhere in between, he counsels with young people and children, some of whom are referred by other teachers at the training school.

The chaplain conducts two Sunday morning services, one for teen-agers and one for the younger children. In a year's time about twenty-four songs can be taught the younger children. Many of these are taught by the aid of flannelgraph material.

EMPHASIS IS PLACED on verbal and action participation. For example at each service the chaplain says to the children, "This is —" . . . and the children all join in saying, "Sunday morning." When he comes to the benediction and lifts his hand . . . so do the children.

Filmstrips and slides for Bible story illustrations are used for both services. No responsive readings are used, as a great number of the children cannot read.

The sermons stress emotion and simple faith. One of the significant ideas Chaplain Petersen strives for is to get the children to understand they are all equals in God's sight.

However simple the services may be, they are heart-warming and sincere. Pastor Petersen tells of a recent Sunday morning when the closing hymn was, "Where He Leads Me I Will Follow." He said, "The touching way those youngsters sang that hymn completely overwhelmed me."

THERE CAN BE NO doubt that Pastor Petersen has a rigorous schedule and that his work is extremely demanding. It does, however, have its rewards in terms of the response of the children to his therapy.

He tells, for example, of the fifteen-year-old girl who was very hostile to him for a long time and who constantly said, "You hate me." A few evenings ago at an informal hymn sing she came and voluntarily took his arm and stood quietly for a few moments without saying a word.

Another satisfying experience occurred when an eight-year-old spastic girl, who was coming out of a severe emotional block, came to the chaplain's office of her own choice and freely talked her problem

RETARDED CHILDREN AT PARSONS PLAY BALL ON THEIR SPACIOUS CAMPUS

Their greatest need is to feel loved

out. They have been close friends since.

Such remarks as these also help the chaplain evaluate his work in terms of student response:

"Why don't you come to the cottage and tell me about God? I get so lonesome."

"We want to hear about God."

"Is it true that Jesus is always with you?"

"Does Jesus forgive our sins?"

"You can talk to the chaplain. He doesn't get mad."

A girl wrote to her mother, "Mama, it just makes you feel so good inside to talk to him or hear him preach. He makes us feel we are important to God just like you and Daddy used to tell me."

THE CHAPLAIN'S PROGRAM IS geared toward the psychiatric approach that is being taken toward retarded children at Parsons. The clinical staff is convinced that mental retardation is often caused by emotional factors and that emotional factors are associated with mental retardation. Some children, they believe, have not developed in a normal way emotionally. Their greatest need is to feel loved and wanted. The Christian message of God's love in Christ helps to meet this need. It is something that the children must experience in relation to people.

Thus, Pastor Petersen describes the Parsons program as "not just a learning situation. It is first of all a treatment. The emphasis is on therapy." This therapy aims at resolving a child's emotional conflicts, developing his mentality as far as possible, and creating a personality adjusted to its handicap.

Chaplain Petersen is held in high respect by the psychiatrists at Parsons. Dr. Howard V. Bair, superintendent at the school, says, "It is the feeling of psychiatrists involved in this particular field, and my personal opinion in particular, that the department of the psychiatric chaplain ranks high as a full-time contributing unit to the progressive, multidisciplined approach to the care, treatment, and training of mentally retarded individuals."

CHAPLAIN SIGURD D. PETERSEN
"The emphasis is on therapy"

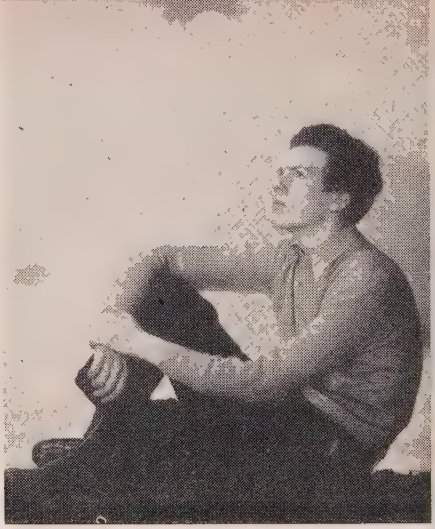
PASTOR PETERSEN feels one of the great needs is for some pioneer work in supplying religious education material for retarded children and young people.

He feels that his experience in clinical training and his work with the mentally handicapped children has broadened his own understanding of people. In fact he believes he would be a better pastor in case he ever re-enters that field. However he is in love with his work and says he wouldn't trade jobs with anyone. For when his schedule seems to close in on him and it is particularly difficult to break through some emotional barriers with the children, he remembers Jimmy . . . Jimmy who never liked him for a long time . . . but who now says appreciatively, "I like you, preacher."

Vigorous play is a requirement for youth, and it can be closely tied in with growth of Christian personality when the church takes intelligent interest in teen-agers

By WALTER RIESS

Of the staff of the Board of Parish Education, Lutheran Church—Missouri Synod



Let the Teen-Agers Come Unto Me....

MY INFIELD seems solid, now. For the outfield I cannot vouch, but for the infield, yes. There are two very good pitchers, and I have a bench seven strong. In the Creve Coeur Farmers League, the girls from St. Paul will have bats as strong as any:

SS	Betty
RF	Delaine
P	Esther
3	Carol
1	Kathy
C	Rosemarie
2	Doris
SC	Shirley
LF	Vivian
CF	Marie

Then, on the bench: Betty H., Clara May, Lavon, Marleen, Vera, Verlene, and Lois.

THIS IS THE FIRST county church league for Vera, Lavon, Betty, and a few others. This is the sixth season for me, the sixth year of coaching not only girls at softball, but boys at softball and basketball, and even once (just once) girls at basketball.

I can tell you what it's like. The girls will come out to the sandlot dressed in a dozen colors. (Their new uniforms have not arrived yet.) They will be nervous, and will show it. Someone in the stands will hoot when Betty throws one over first, or when Vivian falls in the outfield.

Girls on the other team will also have their ration of the nerves and the taunts. But our girls will not see that. They will grow flustered and self-conscious when the lights go on.

The wind will play insignificant tricks with the ball in the air, and the tricks will turn into nervous tragedies when gloves fail to catch the ball. Greenish-brown dust from the sandlot will bother the girls' eyes, and they will not know enough to halt the game.

In my six years of youth-coaching in the church, I have seen knees scraped, a

boy's face chopped with a wild bat, a girl sent to the ground after a ball hit her chin. I have coached a team that lost every game but one, and a team that has won every game but the last and most vital one. And the girls and the young men stay with their teams.

I have been with a team whose members wanted to pray before their games, and also a team whose members came as a group to Sunday worship. There have been teams solidly backed by the men's club and ladies' aid, and there have been others ignored by their own parents. Yet the girls and young men stay.

THEY DO MORE than stay. More often than not, these boys and girls make up their church's youth society. They stand as leaders in the eyes of their fellows. They do the planning for the hay rides and the vespers as well as for the softball or basketball schedule.

The same young men and women who run around on the sandlots under the lights during the summer fix the plan for a youth evangelism meeting in the winter.

One night recently, after a practice session, I mentioned to the girls that I would see the Ladies' Aid about money for uniforms and equipment. The team advised me not to try. The ladies, they said, had long since shaken their heads at any connection with the youth athletic program.

When the ladies of that congregation not only contributed enough to provide the uniforms and equipment, but $10 more than enough, one of the girls could not help saying: "What do you know, they really like us!"

Her remark, made so quickly and happily, reveals how much stock our young people place in their games. Adults find it hard to understand why uniforms, or balls and bats, or basketballs and youth buildings, should take the funds of congregational organizations. After all, these funds might help to build a school, paint a chapel, or care for the sick.

But adults have left the stage of life where games must build bodies and minds into the rhythmic and functioning creations of the Lord that they can be. Adults have their jobs, homes, lawns and cars, clubs and socials and hobbies. Teen-agers don't have such opportunities for release. Teen-agers need play to tone up their sprouting muscles, to invigorate their sometimes bored and restless minds. So youth, instinctively sensing how much they need sports, may even judge the love of adults by the understanding which adults give to the games of youth. "What do you know, they really *like* us!"

IT SEEMS TO ME that many churches have side-stepped this athletic avenue into the hearts of the teen-agers. In two years of ministry, I confirmed my young folks after a year of weekly one-hour periods of instruction. If I were to do it over again, I should certainly add to these sessions a week's retreat.

I should take my young teens to a camp site, and there, away from all disturbance, talk the faith with them. I would punctuate their religious discussions with swimming, ball games, hikes, wiener roasts, singing, topic talks, shows.

At the end of that week I would know my youth, and they would know me. They would see how faith can affect life in all of its phases. And if I were lucky enough to get their parents out to the retreat for the last afternoon, I would know them also more intimately and more effectively. There at the retreat, my youth, their parents, and I would experience the presence of Christ.

The sandlot signifies more than a sandlot to youth. It signifies a training ground

BALL TEAM PLANS EVANGELISM MISSION
Youngsters don't play all the time

for adult life, on which individual abilities and talents and efforts come in for their test. The sandlot signifies a miniature world, in which the game of adult living can be pre-played over and over before the actual final contest.

When my young people and I come together in a quiet place, eternal life moves close to us, the warmth of heaven surrounds us. It is as if we hear: "I am the way, the truth, the life."

So it may seem a little thing that I am doing when I scratch on the lineup: "Verlene in for Shirley, SC." But who knows, I may be scrawling on the slate of heaven itself.

New Day Comes in the South

Changes in economic and social situation create favorable opportunity for Lutheran church which was practically unknown in many areas

By WILLIAM R. MORGAN

I AM AN ENTHUSIASTIC CONVERT to the Lutheran faith, and a mission pastor eager to make Lutheranism a vibrant reality in the South. I was troubled as I scanned a map of Alabama or Mississippi in an effort to locate our congregations.

In these and other Southern states there are large areas where our church is completely unknown. Lutheranism, when it is introduced, is about as mysterious as Lamaist Buddhism in far-away Tibet. Our membership in these states is numerically insignificant. Most of our congregations (with a few notable exceptions) are missions. Very often, due to notorious misrepresentations of our faith, Southern Lutherans must work in an

LUTHERANS HAVE A FEW CHURCHES LIKE THIS IN THE SOUTH
Church of the Redeemer, Atlanta, Georgia

atmosphere of antagonism—usually passive but nevertheless real.

BUT AS I LOOK at the other side of the picture, this gloom completely vanishes. To be sure we are now small in number. Our church will have problems and growing pains. Our missions will not become cathedrals anytime soon. But actually there are social, economic, and cultural forces at work in the South that are ripening the fields faster than we can gather the harvest. They mean that the Southern Lutheran church, while now small, is by no means condemned to indefinite mediocrity.

THE TRANSITION from an agricultural to an industrial economy, for example, is completely remaking the South. Cotton is no longer "king." What few relics remain of the old plantation system are being rapidly erased as factories and government installations spring up overnight in cow pastures, crossroads hamlets, towns and cities, and—on the old plantations themselves.

Many farm families, lured by the comparatively high wages and job security of the factories, and plagued by recurring droughts, high production costs and low prices for their products, have abandoned agriculture and have joined the endless trek to the cities and towns.

The significance of this upheaval for the Lutheran church is twofold. Many Lutherans, usually technical, supervisory, or managerial personnel, are being moved in to help staff these new installations, thereby providing a solid nucleus for new mission congregations. This in turn opens an effective avenue of evangelism whereby native Southerners can be won to the Lutheran faith.

BECAUSE OF THIS INFLUX of industry and new people, there are flourishing

Lutheran churches in many Southern communities where, only a year or two ago, the establishment of a Lutheran church would have been impossible.

This economic transition, while obviously painful to traditional Southern agriculture, may well be merely the birth pangs of a new South, a South in which the Lutheran church is destined to play an increasingly influential role.

The rapid decline of purely emotional concepts of religion is favorable for our church. Gone, for the most part, are the "sawdust trails," the "death-bed" preaching, and the pulpit buffoonery of only a decade ago. Since uninhibited emotional expressions have conspicuously failed to effect spiritual changes in the lives of their members, the various sects are abandoning it in favor of the less dramatic but more effective teaching-preaching method.

The revival technique itself has undergone major surgery in the denominations that feel morally—or ecclesiastically—obligated to have "at least one revival a year." A Baptist revival that I attended recently was dignified and tame compared to the sensationalism of some of the old timers. The Methodists have likewise calmed down to the extent that, before too many more years, the old-fashioned "shouting Methodist" will be extinct.

THIS SHIFT in religious emphasis creates an atmosphere favorable to the Lutheran approach, because our rejection of revivalism no longer makes us suspect. I have had many non-Lutheran pastors and laymen publicly laud our thorough system of religious instruction, and express a desire that their denominations would follow the example of Lutheran congregations.

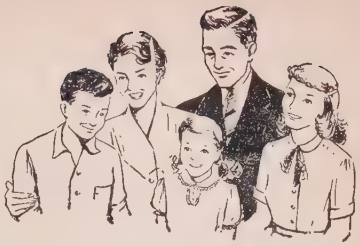
Many of the nonliturgical churches are using vestments and introducing more form into their worship. Furthermore, as improved education continues to raise the intellectual and cultural level of the great mass of Southern people, thereby enabling them to express their religious faith with intelligent convictions rather than by transient and often illusory emotional "experiences," an alert Lutheran church, by aggressively proclaiming the gospel as interpreted by our confessions, can reap a rich harvest of souls over the years.

Contacts that Southern people have had with Lutherans in non-Southern communities are proving to be an asset. Many former GI's, for example, have volunteered such statements as: "I didn't know anything about the Lutheran church until I went into service and had a Lutheran chaplain. He was a fine Christian man and I respected him." Also, many Southern civilians who have worked or traveled in the North and West often return with glowing testimonials to the caliber of Lutheran people and the vitality of the Lutheran faith.

While these contacts don't often produce converts, they create a benign attitude in the community toward the Lutheran church and its people.

DIXIE MAY WELL prove to be Lutheranism's most fertile home-mission field. The Southerner's outlook is changing. He is more receptive to new ideas. He finds, in many instances, that traditional religious patterns of his forefathers no longer meet his spiritual needs.

Consequently, he is receptive today more than at any time previously to the teachings of any church which will help fill this spiritual vacuum. A wide-awake Lutheran church can meet this need through the vigorous application of its faith and practices.



PARTY PLANS

"WELL, there they go," remarked Susie. "So much stuff there's no room for boys."

"Can't even put them on the roof. That's where they've put the tent," Donna agreed. They weren't exactly gloating, but they were certainly not worrying over the fate of the scouts who would be added to the carload of "stuff" Dan and Pete were carting along.

Personally, I felt better than I ever had when I'd watched the two "men" of the family start for scout camp. Dan started taking Pete when he was much too young for such a rugged adventure as the expedition usually turned into. With Dan to back him, he had stood up to it well. But now he was really the equal of the other boys and I hadn't the customary cold feeling in the pit of my stomach as I saw him drive off.

PUTTING an arm around each of the little girls, I turned back to the house. "How about a tea party this afternoon?"

"Can we bake the cookies?" Donna bubbled. "Can we? Can we?" echoed Susie.

"Who else?" I laughed. "I want you two to be such good cooks Donna's mother and I can just sit back and watch you."

"And eat so much you get fat as two pigs!" Susie giggled.

"I'll get the mixing bowl!" Donna broke away and raced for the porch. If she had heard my reference to her mother, she took no notice. I can't tell whether her refusal to pay any attention when I mention Kathy is healthy or not. I've spoken to Pastor Sym about it and he agrees that it is very noticeable.

However, he feels we should let things take their course until we have some idea when Donna will be allowed to see her mother. "That will either bring her back to speaking naturally or show us that we need to try to help her uncover what is buried inside her somewhere. —It works both ways, you know. Her mother doesn't ask about Donna, either. She is making progress, but I believe it will be a while before she can come home."

"You're still seeing her?" I asked him.

"Yes. I have seen her twice lately. She is still sick enough to think Pastor Ittel is against her, so he hasn't been able to go, and the doctors thought she might talk to me."

I HESITATED a moment, then rushed in where angels fear to tread. "If I'm asking something you can't tell me, slap me down. But I haven't liked to ask Tony too much. He looks so sad sometimes after he's been to see her that I've wondered how she seems. Does she carry on a normal conversation or would it upset him?"

"Depends on what you mean by normal conversation. She's not violent, if that's what you mean."

"I suppose that's what I was thinking. She just isn't interested in life because she's afraid of it, is that it?"

"In a nutshell. Only you can never put these things in a nutshell. —You're doing a wonderful thing, looking after

Donna and giving her plenty of affection without trying to undermine her own mother's place in her heart. You're a pretty nice specimen of a Christian, Connie Melton."

HE HAD patted my shoulder and left me feeling so good I hardly realized how deftly he had turned away my questions. And of course he was right. Very few of us would be crazy enough to fool around with gall stones or hormones or even an infected toe, but we're all turning into amateur psychiatrists. We read the articles in the magazines and think, "Well, now, the next time I meet a person with these symptoms, I'll know just what to do."

So I've tried to do what he said I was doing, give Donna plenty of affection without undermining Kathy's place in her heart—and not be nosey about what that place is. Time enough for that later.

Making cookies with the two children was fun. They made up in enthusiasm what they lacked in accuracy, both in measuring and in hitting the cookie sheet the first time.

Suddenly Susie stopped dramatically. "Who shall we invite?"

"Whom shall we invite," I corrected, visions of my seventh-grade English teacher clear before me.

"That's what I said, 'Who shall we invite?' " I gave up. Susie will have a seventh-grade English teacher herself some day.

"Let's just have the three of us," suggested Donna.

Susie was amazed. "No company? A party is to have company, not to eat it yourself!"

"O.K.," Donna agreed, reluctantly, "I guess it is."

But before they could get to their guest list, Claire Mawson appeared at the back door. "Cookies," she warbled, "they've got cookies. They've got stacks and stacks of cookies! Dear Connie, would you be so kind —Whoops, that's as far as I can go with my request a la Como. I'll have to use prose from here on!"

"Oh, Auntie Claire," laughed Donna, throwing a floury pair of arms about Claire's ample waist, "you're so funny. Why don't you come to our party?"

"Party? I love parties; where? when?"

AS THEY explained our plans, she looked thoughtful. "Well, now, that does sound wonderful, but before I accept, let me tell you what's on my mind. —You know I'm Christian Service Secretary for the ULCW in the congregation. You remember the project we undertook of visiting some of the people who can't get out to the services?"

"I remember. I had the nicest time when I did some of my calling. Such lovely people! And so glad to see me!"

"Trouble is, some of the folks who said they'd help have had to give up the idea —most of them for very good reasons, of course, but there you are. I was going to suggest you and I start out this afternoon and do a few. But now—"

"Any ideas, girls?" I asked. "We want Mrs. Mawson to come to a party. She was going to ask us to —"

"So we'll take the tea party with us!" Susie crowed. "Donna! We can wrap the cookies in pretty packages to take along."

"Sounds perfect to me!" exclaimed Claire. Then she paused. "Will you be very disappointed if some places the people aren't well and we ask you to wait outside?"

" 'Course not," said Donna. "Sick people are sick. We'll wait." She flew off to get colored paper without realizing she'd told me something I needed to know about her.

WORSHIP NOTEBOOK

My wife and I had just pulled off the uper-highway to one of those attractive oadside restaurants. We were hungry. We were also anxious to be on our way. The waitress soon took our order and we at back to wait for our dinner.

As I looked about the room I saw nany people. Nearby a family of six was also awaiting its food. All of them alked and laughed; it appeared to be a quite joyous occasion. Soon the waitess brought their dinner. Carefully she placed a plate in front of each of them. As soon as she left the table, as if one nan, all of the heads bowed and prayer was offered.

Later, when the waitress came to take our order for dessert, I happened to glance in their direction again. Once more, as the last finished eating, the heads were bowed in prayer.

I suppose I should have been prepared for what they did. Although there was ttle else to distinguish them, the neat white bonnets perched on the heads of he women identified them as members of religious group quite prominent in eastrn Pennsylvania. Certainly I should have xpected that they would pray.

What was obvious however was that heir devotion was not repeated by anyne else in the room, except my wife and ne. At least, in fairness, I should say that he offering of table grace by anyone else as not anywhere else apparent to me. anyone else prayed, I could not tell.

Prayer before and after meals is not eculiar to Lutherans, nor to any Chrisan group. Most religions direct their dherents to invoke God's blessings before and after eating. Moreover it is not necessary that heads be bowed and eyes closed when we pray.

But in this instance, these people demonstrated to those about them that they had not forgotten their religion. I am not suggesting that the reason they bowed their heads was to impress others. What I am saying is that by doing just that they made a Christian witness.

We use that word "witness" often in the church. It is one of the terms we use to describe our reaction to the Gospel. A Christian does not and cannot simply take the good news of Jesus Christ and keep it to himself. He cannot bury his treasure, or hoard it. This is to destroy the very blessing he has received and thus lose it for himself. Rather the Christian receives it and then passes it on so others may share it.

Our witness can be made in many ways, and the way I have described is only one.

The important thing we must remember, in this case, is that it is not done only to impress others with our religious practice. And here is a danger.

Religion is something we experience within ourselves. Our minds receive truth, and, as we continue to say, our hearts respond to it. Thus I hear a sermon on the love of God. The preacher points out to me so forcefully God's great concern for the world that he gave his Son. My mind accepts this, and my heart rejoices in the fact that I do not have to worry over my fate for I have a Saviour. In my heart I experience the love of God.

But religion doesn't stop there. We live in a world of things, and thus my

religion must show itself. Everything that I do takes on a religious significance. If I preach a sermon or if I mow the grass I do it "to God." One is not holier than the other. All life is made holy and so a mother can change a diaper or tackle a mountain of dirty dishes, her husband can paint the house or grease his car, and the children do their homework or walk the dog, all "to God."

Brother Lawrence, the celebrated mystic, so it was said, could bend over and pick up a piece of straw from the kitchen floor, all to the glory of God.

MOTIVE, THEN, is important. I have seen some pastors make the sign of the cross on their persons at a public service, and it seemed to me that it was done to draw attention. This does not make the practice wrong. Luther recommended such action in his original version of the Small Catechism, but what was wrong in this case was the reason why those pastors did it.

WE HAVE frequent opportunity to make our witness for Christ. What we do may help other Christians to give renewed attention to their faith and frequently assist non-Christians to an interest in the church. But above all else, all of our actions should be sincere expressions of the faith that is within. Only thus do we make our witness.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Delay

QUESTION: I have been going with Kenneth for a year and a half, and for at least three months we have been planning for our marriage. We are both twenty-two. He has not given me a ring, though we consider ourselves engaged. We are compatible in practically everything—religion, social views, reading interests, and ideas of homemaking.

Ken is working and going to night school. It will be four years until he completes the course, but he seems quite capable of doing both. His enthusiasm is always high. There is one thing, however, that worries me. Each time we talk about marriage and I try to get a date set, he avoids fixing any time. He has the idea that marriage should be postponed for some time, and I don't want to annoy him by pressing for something more definite.

REPLY: A year and a half is not a long period of time in the light of the great importance of engagement and marriage. You have not stated who took the initiative in arriving at engagement, nor is it clear that both of you see the matter in the same way. Are you sure that you are not assuming more than Ken may be ready to admit?

If you are sufficiently interested in this young man, as you seem to be, you can afford to exercise some patience and tact. You have not yet reached the danger line in years. You may have to wait for Ken's thinking to "jell."

Don't neglect the fact that Ken is still in school while holding a job. That is no light load. To add the responsiblities of marriage at present may seem excessive to him. Be grateful he is not impulsive, that he is

sufficiently thoughtful to hesitate, and carry your role in a considerate way.

If you are very uncertain as to what is coming, you may want to have an understanding with Ken that you will go out with other men from time to time.

Cold world

QUESTION: How can parents prepare boys and girls for the harsh realities of adult life? The training which they receive in high school and college, and even in the vocational schools, fails to get them ready for the disillusionment and shock which they are bound to encounter when they meet the real world. The competition of the business and professional world is so impersonal, harsh, and even unjust that young people who have not experienced it can hardly imagine what it is. The sharp edge of their enthusiasm is likely to be destroyed, as well as their faith in themselves and others.

REPLY: You are assuming that the life of every young person is protected against disillusionment, shock, and wrongs all through the school years, that youth enter the vocational world completely unaware of what they will meet. While they cannot know all, I am sure your assumption is largely incorrect.

Boys and girls meet rebuffs at home, on the playground, and in the classroom. This experience begins early. If this were not true they would grow up as spoiled, conceited, presumptuous persons. In so far as youngsters are shielded from reality, they are hindered from wholesome development. In college life, which is much more than classroom experience, there are many encounters, some victories, and some defeats. Adults have often testified that their college years have been far from unalloyed ease. If they work during the summer months, as most of them do, they come to know something about the realities of earning a living. Practically all have come through these new experiences and have survived. Are you assuming that your children are inferior to others?

If, in the light of the facts, you feel that your young people are so utterly unprepared, why not plan occasions for them to see the real world at its worst, provide explanations, and furnish the inspiration which you think they need?

WHEN PEOPLE ARE AFRAID to give up their own wills to let God have his will, God has one final expedient. He capsizes their boat! Then they pray. When we wonder why God is allowing disaster to happen to people it may be God's last best answer to their unwillingness to give up their little wills in the interests of his bigger will. Every misfortune is good fortune if it drives us back to God.

—FRANK C. LAUBACH in *Channels of Spiritual Power* (Revell)

TOO MUCH OF OUR READING is like the quick sprinkling of our lawns that makes the grass roots turn upward toward the surface. We need the long soaking to send the roots deep into the ground.

—NELS F. S. FERRE in *Making Religion Real* (Harper)

BOOKS

Size Doesn't Matter in Church Schools

How a Small Church Can Have Good Christian Education. By Virgil E. Foster. Harper. 124 pages. $2.

"Some of the best Christian education today is being carried on in churches with one, two, or three rooms."

This is the theme of this invaluable little book by the editor of the *International Journal of Religious Education.* "Too frequently," he says, "it is assumed that a good educational plant assures good education. Actually in certain aspects of Christian education a small church has an advantage over a large one."

Drawing on his thorough knowledge of the best in contemporary methods of Christian education, he presents a thorough appraisal of the situation of the small church and offers countless practical suggestions.

Worship when different ages must meet together, the use of activities in learning when space is limited and other classes must be considered, leadership training and fellowship, are taken up clearly and concisely. The chapters on youth work should prove helpful.

The concluding chapters should interest leaders of Christian education, whether their churches are large or small. The selecting and circulating of books for a church library, for instance, is a subject very much on the minds of pastors and teachers. We quote: "Of all the tools of Christian education a church library is the easiest to use . . . The accumulative value of a reading program is beyond measurement. With each additional year of reading good religious books, a person increases by that much the background of information and inspiration that he brings to the next class in the church school."

There is little that is startlingly new about this book, except its determined and well-informed insistence that size has little or nothing to do with the quality of Christian instruction. "It is by a united spirit of concern, of devotion to the Christian witness in teaching that the youth of today are strengthened to take their Christian witness wherever they may go in the world."

MARGARET JACOBS IRVIN

Maywood, Illinois

Toward Better Colleges

Integration in the Christian Liberal Arts College. Edited by Howard Hong et al. St. Olaf College Press. 252 pages.

To the advocates of the liberal arts this book will be both disconcerting and heartening. Its editors admit that something is wrong with the present teaching and learning in the liberal arts, and propose changes to remedy the situation. Specifically the book deals with the liberal arts in a Christian college and, more specifically still, with proposals for change by the faculty members of St. Olaf College.

Fragmentation, according to the editors and others whom they quote, is the greatest weakness of contemporary education. Specialization, emphasis upon technology, breakdown of the "automatic harmony between individual interest and general interest" have raised questions almost as numerous as the methods, techniques, and programs to answer them.

The editors and their colleagues believe that integration is the central aim of a liberal education. They also are convinced that religion is an essential element in any humanistic teaching and that the church has a definite obligation in this teaching. They therefore, present to themselves the challenge of substituting integration for fragmentation and of using the Christian approach in the humanities.

In a Christian college the problem can be solved by making Christian ideas and ethics the integrative force. The faculty of St. Olaf College have set themselves the task of accomplishing the expected purposes

ny liberal arts college—providing opportunities for intellectual discipline, for the acquisition of knowledge and the means of using and expressing that knowledge—in addition to making Christian doctrine and ethics an integrating and permeating force in the entire educational structure.

The curricular proposals to implement these aims seem reasonable and workable. They provide for a fund of common knowledge in prescribed courses (western civilization, humanities, a natural science, political, social, and economic institutions, foreign language and literature); for intellectual discipline and means of expression (systematic thinking, introduction to science, oral and written expression); for specified courses in religion (biblical studies, Christian doctrine and ethics); for a senior capstone course to integrate the ideas and approaches of the entire curriculum.

Clearly the proposals are the result of wide inquiry, deep discussion, and careful planning. A weakness in the program, as this reviewer sees it, is the possibility that the student "will skim the surface." The numerous number of electives (26 to 54 semester hours), the two survey courses in the social sciences, the one in science, in addition to other requirements of the elementary level, offer the student breadth of learning and experience, but not always depth. The survey and synthesis develop the skill to view developments in broad outline, to make generalizations, and that is excellent, but at the same time the student ought to learn that some situations do not permit generalizations, that it is necessary to reserve judgment, and such learning only comes from depth of knowledge.

In addition to the major studies it might be feasible to increase the requirements on Christianity and religion to 24 semester hours and to reduce the number of possible electives. Such a second "major" would not be inappropriate for a Christian liberal arts college; it would offer depth of knowledge in this all-important area and strengthen the integrative aspects of the curriculum.

Cincinnati HILMAR C. KRUEGER

In Praise of Ecumenicity

Preaching and the New Reformation. By Truman B. Douglass. Harper. 142 pages. $2.50.

Dr. Douglass's thesis is that the ecumenical movement (which he always capitalizes) is the greatest influence in Christianity since the Reformation and the second greatest since Pentecost. He sees momentous changes occurring in the churches—meaning Protestant churches—as a result of the new approach made possible by such efforts as the World Council of Churches.

Distinguishing mark of this "new reformation" is its concern with the nature of the church and the character and meaning of the word of God. At great length Dr. Douglass delves into this concern and finds it wholly good. He is not only an apologist but an enthusiast for this type of ecumenicity.

Preaching comes first in the title, but takes little space in the book. It is chiefly "proclamation," Dr. Douglass agrees, calling it "essentially a telling of the mighty acts of God." He goes on to say that the "new reformation" is preached when a local congregation is helped to "find and realize the distinctiveness of its life as a people of God" and "wherever the mission of the church is set forth in its wholeness and urgency."

A lot of us like to think that we have been doing exactly this for some decades.

ALBERT P. STAUDERMAN

Philadelphia

The Epistle to the Hebrews (Torch Bible Commentaries). By William Niel. Macmillan. 143 pages. $2.

The Epistle to the Romans (Torch Bible Commentaries). By A. M. Hunter. Macmillan. 134 pages. $2.

Two more volumes have been added to an excellent series of commentaries. Other efforts have been made to have the Bible understood as the living message of the loving God, but many have bogged down in a quarry which yielded only erudition. The series called "Torch" is well named, and these two volumes do much to hold high the torch of biblical knowledge.

ROBERT D. HERSHEY

Two Jacksonville Churches Break Ground

By CHARLES F. STECK, JR.

SEBRING—Two Jacksonville churches broke ground for new buildings on the same day. St. James' and Faith, both organized in 1954, held groundbreaking services July 1 for first units. At Faith Church, Pastor W. E. Pugh was assisted in the service by church council members. Construction has started on the church building, with much work being done by congregation members.

On the site selected for St. James' Church, the entire congregation took part in the groundbreaking. Every member had been given a miniature spade. The outline of the proposed church building had been traced on the ground, and the congregation lined up around it. After Pastor Paul W. Schrope and the councilmen had turned the first spadeful of earth, the congregation joined in breaking ground with their small spades.

GRACE CHURCH, Lakeland, Pastor J. Arthur Linn, dedicated its new $195,000 chapel and education building July 29. Synod President Royall A. Yount preached. The new buildings of contemporary design are a chapel seating 450 and an education building containing 30 classrooms. A separate building will house church offices and choir rooms.

The Rev. Louis G. Golder of Concordia Church, Rochester, N. Y., has accepted the call of Christ Church, Fort Lauderdale, and will assume his duties Aug. 15. Christ Church was organized in November 1955, and has been without a pastor since its developer, the Rev. Charles F. Steck, Jr., was transferred to Sebring in February. The congregation participated in the Miami evangelism mission in April.

At the year's half-way mark, synod Treasurer Carl E. Worner reports 42.6 per cent paid on ULCA apportionment and 62.4 per cent on Lutheran World Action.

A YOUNG MUSICIAN gaining recognition as organist and composer is William E. Pugh, son of Pastor W. E. Pugh of Faith Church, Jacksonville. Graduated from Newberry College, Mr. Pugh took a postgraduate course in music at New York University and studied with organists and composers in New York City. He is presently organist of Snyder Memorial Church, Jacksonville, and was recently elected president of the Jacksonville chapter of the American Guild of Organists.

FLORIDA SYNOD'S youth camp and adult leadership training camp at Camp Emanuel,

Groundbreaking at St. James' Church, Jacksonville: Everybody helped

Groveland, was well attended. The youth camp, June 25-30, was under the direction of Pastor Robert G. Walker, Christ Church, St. Petersburg. Speakers and teachers included Dr. J. A. Keisler, director of the southern district evangelism mission; Prof. Dorr West, department of music at Newberry College; Dr. Fred K. Wentz, Southern Seminary; the Rev. Donald Pichaske, ULCA Board of Parish Education; and Miss Judy Ford, Luther League of America. Dr. H. V. Zahlenberg, Trinity Church, St. Petersburg, was dean of the leadership training camp, July 1-7.

MARYLAND

High School Teacher to Enter Gettysburg Seminary in Fall

By WILSON P. ARD

HAGERSTOWN—Albert A. Makolin, teacher at the Clear Spring High School, has resigned from the faculty to enter the Lutheran ministry. He will enroll at Gettysburg Theological Seminary this fall to complete his ministerial training.

Mr. Makolin has had one semester of study at the Finnish Lutheran Seminary in Michigan.

FIRST FULL-TIME Protestant chaplain at Maryland State Reformatory for Males will be the Rev. Walter E. Koller, now pastor of Hollingwood Lutheran Church, San Pablo, Calif. Pastor Koller had been formerly active in mission work in Baltimore institutions. A full-time Catholic chaplain is soon to be assigned to the penal institution located near Hagerstown.

Dedication of the new Maryland Synod House, 7604 York Road, Baltimore, is scheduled for Sept. 16. Dr. Franklin Clark Fry, president of the ULCA, will be guest speaker.

ST. PAUL'S CHURCH, Upperco, Pastor Harold R. Stoudt, received a citation of Progress in the 1956 Town and Country Development program in Maryland.

ST. LUKE'S CHURCH, Cumberland, is faced with the problem of operating the church cemetery at an annual expense of $1,200 while the only source of income is a $200 interest earned from the endowment fund. Solutions under consideration are to increase the endowment; to sell perpetual care to 122 grave owners; or to sell available grave lots.

Miss Locker Resigns

Mabel Elsie Locker flanked by Parish Education Board President John W. Rilling (left) and Executive Secretary S. White Rhyne

Almost any youngster in the primary grades of a ULCA church school during the past 27 years probably studied lessons prepared by Miss Mabel Elsie Locker. During that period she wrote and helped develop vacation church school texts, the Christian Growth series, the Augsburg lessons, the Christian Life Course and various children's program material plus countless articles and stories. Recently the Parish Education Board reluctantly accepted Miss Locker's resignation. Because of added responsibilities in her home, Miss Locker will retire Sept. 1.

State Aid for Roman Catholic Schools Seen Necessary Within Next 25 Years

ROMAN CATHOLICS "have a right to some fair measure of state financial support for their schools," according to the Rev. John V. Ballard, former assistant pastor of St. Mary's Roman Catholic Church in Hagerstown, who addressed parochial school alumni.

Father Ballard argued that since Roman Catholic parents pay taxes to support the public school system just the same as parents of other denominations and since they exercise "not a privilege but your right" in sending their children to parochial schools, public financial assistance should not be withheld from denominational institutions. He predicted that within 20 or 25 years Roman Catholic schools will find growing operating expenses unmanageable and will make an active bid for state aid.

MD.: HAGERSTOWN . . .

TRINITY CHURCH, Hagerstown, Dr. Wilson P. Ard, pastor, has purchased ground near the church to be used as parking lots. The city zoning commission has approved the lots for car parking.

GENERAL IMPROVEMENT PROJECTS totaling $50,000 have been approved by the congregation of Grace Church, Westminster, Dr. Elwood S. Falkenstein, pastor.

MINNESOTA

Lutheran Center Receives Stone From Wartburg Castle Mountain

MINNEAPOLIS—A stone hewn from the mountain beneath Wartburg Castle was transported from Eisenach in Germany's East Zone to Berlin, carved by a stone mason, and shipped across the Atlantic to become the foundation stone of a Lutheran building in Minneapolis.

The stone became part of the new Lutheran Brotherhood life insurance society's home office and Lutheran Center at a dedication ceremony in July. It was a gift from the Lutheran Church of Thuringia, East Germany, and its bishop, Dr. Moritz Mitzenheim.

A landmark of the Reformation, Wartburg Castle is the fortress where Martin Luther was secreted by his friends when his life was in danger. At Wartburg, Luther translated the entire New Testament from Greek to German in ten weeks.

The laying of the stone was performed by Dr. G. M. Bruce, charter member of the Brotherhood and one of its founders. The other surviving founder, Board Chairman J. A. O. Preus, brought greetings.

Dedicatory address was given by Dr. Charles B. Foelsch, president of Pacific Seminary. Presiding at the ceremony was Lutheran Brotherhood President Carl F. Granrud.

The Martin Luther Library, one of the features in the Lutheran Center facilities provided by the society in its new $2,500,000 building, is planned as a repository for original documents in Lutheran church history. A stained glass wall in the library symbolically portrays Luther and his times.

MONTANA-NORTH DAKOTA

Montana Resort Recommended As Lutheran Youth Camp Site

By RALPH C. SANDGREN

COLUMBUS, MONT.—A resort in central Montana may soon become the area Lutheran youth camp. After investigating several camp sites, a six-man committee recommended purchase of the resort which is priced at $45,000. Included are 147 acres of land and 17 cabins.

On Aug. 5 members of participating churches were to tour and evaluate the resort as a prospective camp site. Decisions concerning purchase will be reached in congregational meetings and submitted to the committee by Aug. 25.

Articles of incorporation for the "Lutheran Youth Camp of Montana" have

en approved by 14 Augustana and United utheran churches. Formal incorporation being negotiated by the camp committee. Committee members are: Pastors Eugene asselquist (ULC), Great Falls, chairman; obert Fellows (ULC), Butte; Ralph Sandgren (ULC), Billings; Nels Norbeck (Aug.), Helena; John Nasstrom (Aug.), Butte; and Lyndon Murk (Aug.), Great Falls.

MONTANA ULC pastors and laymen met in Livingston, Mont., June 4 to discuss the Bible camp held July 22-28 at Luccock Park,

Long Island Congregation Experiences Rebirth

Luke's Church, Woodhaven, N. Y.: New members receive instruction from Pastor Mohr

PROSPECTS didn't look bright for St. Luke's urch in Woodhaven, a residential Long and community within the metropolitan undaries of New York City. The church s established in 1908. Population trends anged the neighborhood. A recent comnity census indicates that today 70 per nt of the residents are Roman Catholics. t within a six-block radius of St. Luke's re are six Protestant churches.

t seemed a question of holding the ground e won, rather than gaining more. But Luke's dedicated lay workers and the pact of the evangelism mission of last uary changed the picture. Reports Pastor bert E. Mohr: "We have been able to tch a rebirth of our congregation's life ing the last five years."

Coming as a crowning event in the congregation's missionary effort, the evangelism week brought in 85 new members, with more prospects still waiting to be called upon in coming weeks. The confirmed membership has risen from 600 to 850. With it has grown the church's vision.

Church attendance has more than doubled, a second service had to be added to the Sunday schedule. The church has been modernized, a $24,000 mortgage liquidated, a director of religious education will be added to the staff in September.

In the past, Pastor Mohr says, efforts to meet benevolence quotas were "a history of repeated failure." During the last five years, all benevolence quotas have been "substantially overpaid."

MONTANA-NORTH DAKOTA . . .

20 miles south of Livingston. Camp board officers elected were: president, Pastor Robert E. Fellows, United Church, Butte; secretary, Pastor Ralph C. Sandgren, mission developer, Billings; treasurer, Mrs. Kurilich, United Church, Butte.

Redeemer Church, Livingston, the Rev. Forrest J. Clark, Jr., pastor, celebrated its 50th anniversary with a special service and banquet June 24. Speaker was the Rev. Webster H. Clement, who had served the parish for 25 years. Redeemer Church was the first church in Montana to conduct Lutheran services exclusively in the English language.

Another event in the celebration included a service July 29 at which a son of the congregation, the Rev. Paul W. Clement, Trinity Church, Webster City, Iowa, preached.

CONSTRUCTION on a $153,000 Lutheran student center was begun in July at the University of North Dakota, Grand Forks. Pastor for Lutheran students, the Rev. Louis E. Ulrich, Jr. (ULC), reports that North Dakota has the highest percentage of Lutheran students of any state university in the country—1,200 of the 3,000 students enrolled. This is not strange in view of the fact that 29 per cent of the people of North Dakota are Lutheran—the highest percentage in any state.

Cornerstone was laid July 29 for a new church for St. John's congregation, Fargo, N. D. The Rev. A. N. Campbell is pastor.

Two churches in North Dakota have received new pastors. The Rev. Roy V. Dorn was installed June 17 as pastor of Mount Olivet Church in Minot. The three-church parish of Glenburn has the Rev. Donald B. West as its pastor. Both men are recent graduates of Northwestern Seminary.

Prince of Peace Church in Missoula, Mont., the Rev. Karl A. Schmidt pastor, has purchased land for a church building. This newest ULC congregation in Montana was organized in May.

Miss Kathleen Shannon, daughter of the Rev. and Mrs. John P. Shannon, First English Church, Billings, is spending the summer in Germany as a high school exchange student under the auspices of the American Foreign Service.

NEW JERSEY

Synod Funds Help Mission On Way to Building Plans

By RALPH I. SHOCKEY

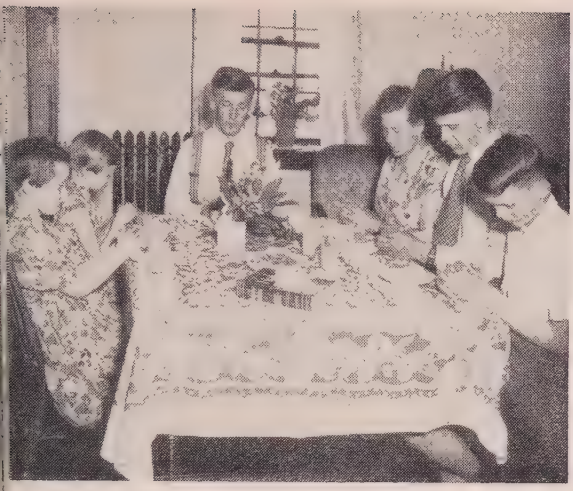
TRENTON—Funds from the synod's "tri-objective appeal" helped St. Paul's mission in Edison Township to purchase a five-acre plot for a new building and parsonage. Both deals had to be concluded before the Board of American Missions would have been able to make funds available, Pastor F. Kenneth Shirk reported.

The mission has increased its membership by 97 per cent since its organization in 1954. It plans to construct a church from funds to be raised in 1958.

EXTENSION of church school and worship services to the southern area of Ocean City is being accomplished by St. John's Church which is establishing a chapel in the area. The $70,000 chapel with a capacity of 300 will relieve the congestion in the main church during the summer. Average attendance at the present time is 700, according to Pastor Frank Adler.

Seven congregations had paid 100 per cent apportionment by June 30, and 17 have met the LWA quota in full. Treasurer H. Torrey Walker reported that the synod has given $168,736 for apportionment and $23,919 for LWA.

A FORMER SCHOOL HOUSE in Galloway Township (Absecon area), purchased by Epiphany Church, Pleasantville, will be used as an education building. Cost of property was over $4,000. Extensive renovations are being made by the members of Epiphany. Classes begin October 1. The congregation



Six Lorenzes in Cranford home

A prayer of thanks and a bright new future

THANKSGIVING DAY came early this year for the Lorenz family. Otto Lorenz, his wife and four children gathered around the table in a Cranford, N. J., home and gave thanks for a chance of living in a free land again. They had left Communist-dominated Czechoslovakia 11 years ago, had settled temporarily in West Germany.

This year Calvary Church in Cranford assumed sponsorship for the family. Lutheran Refugee Service assisted in making the arrangements, and one day in late May the Lorenzes sailed from Bremerhaven for their new destination. As they sat down for their first meal in a new home — father, mother, nine-year-old Hildegarde, seven-year-old Martha, and brothers Bruno, 18, and Manfred, 13—they were joined by members of Calvary Church and Pastor Arnold J. Dahlquist. Jobs for Otto Lorenz and his oldest son are being secured by the sponsoring congregation.

so has a building program underway in easantville.

Miss E. Jane Seeman, former director of ristian education in Zion Church, Pittsld, Mass., assumed duties in the same pacity at Calvary Church, Cranford, July She will supervise the church school proam and aid in youth work.

Because of the impending evangelism ssion in the Jersey City area the week of pt. 30, the fall session of the northern nference will confine its business to a lf-day meeting on Sept. 27.

The Pitman-Glassboro area is the only field approved by the Board of American Missions for occupancy for the rest of 1956. The Rev. Donald R. Clare, formerly of Grace Church, Bayonne, is the mission developer. He will also serve Holy Nativity Church located in nearby Wenonah.

PARISH WORKER for St. Paul's Church, aneck, will be Sister Velma Pomrenke, heduled to direct Sunday school work in congregation beginning in September. nadian-born Sister Velma was trained at Baltimore Deaconess Motherhouse. Her t assignment was work with underrileged children at the Tiding-Over Home Brooklyn. Pastor of St. Paul's Church is Rev. George W. DeLawter.

PENNSYLVANIA

Officers, Board Members Named For Muhlenberg Medical Center

By HENRY W. SNYDER, JR.

ALLENTOWN—Attorney Henry L. Snyder, Emmaus, was elected first president of the Muhlenberg Medical Center, proposed Lutheran hospital in the Lehigh Valley, at a meeting of the board of directors in Rosemont Church, Bethlehem, July 3.

Other officers are Judge Chester H. Rhoads, Stroudsburg, first vice president; Brighton C. Diefenderfer, former Allentown mayor, second vice president; Dr. G. H. Bechtold, executive secretary of the Board of Inner Missions, Pennsylvania Ministerium, third vice president; Mrs. Grace E. Gilbert, Allentown, secretary; Mrs. William Berkemeyer, Bethlehem, assistant secretary; Fred Body, Bethlehem, treasurer; and H.

PA.: ALLENTOWN . . .

Scott Ashton, Bethlehem, assistant treasurer.

Nineteen other members were elected to the board. The directors were elected by a group of 100 laymen, laywomen, and pastors of the Lehigh Valley listed as incorporators of the organization.

At a recent meeting of the board's executive committee the following persons were chosen as committee heads: Brighton Diefenderfer, building committee; Pastor Frank Flisser, campaign committee; Dr. Clarence Holland, medical committee; and George M. Sowers, finance committee.

Articles of incorporation were filed with the prothonotary of Lehigh County on July 5. The board expects to begin a financial campaign for the hospital early this fall.

A BETHLEHEM Lutheran pastor, the Rev. William Ward, of Rosemont Church, is conducting a survey of 500 homes in the 13th ward of Bethlehem to determine why people join one church rather than another. Pastor Ward has two interviewers helping him to make the study, results of which will be incorporated into a doctor's thesis he is submitting to the Department of Sociology of the University of Pennsylvania.

Pastor Ward hopes to determine what effect changes of residence have on church membership, and the extent to which other factors such as friendships, interests of children, denominational training, etc., influence church membership. He has stressed the fact that his survey is a sociological rather than a religious study.

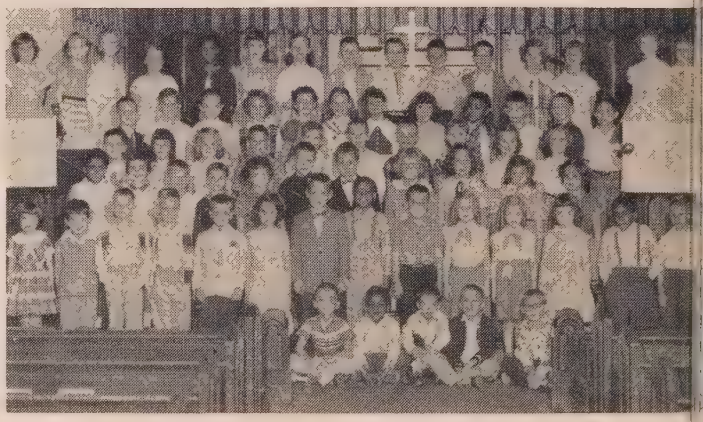
A CONFERENCE of Hungarian Lutheran pastors in the ULCA was held in First Hungarian Lutheran Church, Bethlehem, July 10 and 11. The Rev. John Ormai served as host pastor, and the Rev. Gabriel Brachna of Cleveland, Ohio, as president. Dr. E. A. Stiegler, St. John's Windish Church, Bethlehem, was elected honorary archdean of the group.

Pastor Brachna led a discussion on the relationship between the Hungarian Lutheran churches in America and congregations scattered in foreign countries.

ASSURED responses have reached $1,215,000 in the Pennsylvania Ministerium's 1½-million-dollar appeal for Muhlenberg College. Dr. William Katz, campaign director, reported $946,356 in cash receipts as of July 1. The first two phases of the appeal for emergency needs and the estab-

Vacation Church School Brings Neighbors Together

RECORD enrollment for Trinity Church, Milton, Pa., vacation Bible school was 224 this year. Among the pupils were fourteen children from a local Negro congregation with no vacation school of its own. The little guests, church leaders reported, did well in their work, were warmly welcomed by classmates who chose them for important parts in the concluding program. Milton's Trinity Church is part of the Susquehanna Conference of Central Pennsylvania Synod.



Vacation Bible School Class in Milton, Pa.

hment of co-education have been com-eted. The synod now has $20,000 in cash hand toward the third phase, elimination the debt at Muhlenberg.

INNER MISSION conference of the Penn-lvania Ministerium Board of Inner Mis-ons will be held Aug. 28-31, at Pocono rest (Lutherland), Pocono Pines.

Leaders include Dr. Henry Whiting, Dr. H. Bechtold, Pastors James Graefe and wrence Reese, Dr. Conrad Raker, Mrs. roy Taney, Dr. Claude Schick, and Dr. ancis Shearer, who will succeed Dr. Bech-d as executive secretary of the synod's ard of Inner Missions at the end of the ar.

arolees to Benefit Under ew Service Society Plan

By LUTHER E. FACKLER

PITTSBURGH—In co-operation with parole cers from area penal institutions, the theran Service Society worked out a new n for helping parolees. Many applica-ns have been received for the program t is being formulated.

Under the new plan, no more than 15 olees will be taken into the institution one time. Thirty more will be carried as side contacts who report at regular in-vals. Prisoners writing to the Society are t copies of the plan which outlines bene-received from the Society and the re-rements placed upon the parolee.

AN INTERFAITH Sunday observance group been organized in Erie. Aim of the mmittee is to curb the growing number stores open for Sunday business. Panel ussions have been held over two Erie o stations. Churches, labor unions, chants' associations, and the Knights of umbus have joined forces to curb Sun-business.

Deaconess Sunday was observed in Luther norial Church, Erie, as Dr. H. Reed ofer commissioned a "committee of onesses." The group, composed of 32 nteer women, will make calls on the aged, deliver altar flowers, handle Lutheran World Action clothing, assist the pastor in visitations.

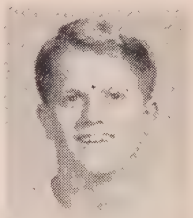
"The Kingdom, the Power, and the Glory" is theme for the area United Lutheran Church Women convention to be held at Thiel College, Sept. 11-12. Leaders will include Mrs. Tom B. Homrighausen, Canton, Ohio; Mrs. Donald F. Brake, Washington, D. C.; Mrs. E. G. Price, Pittsburgh; Mrs. Frank Herzel, Punxsutawney; and Dr. Edith Eykamp, missionary on furlough from India.

Children aren't the only ones who attend church schools in the summer. Pastor Harry Berkebile at Bethany Church, East Liberty, held a Bible study class for members of the Golden Age Club on six Thursday afternoons.

PASSAVANT HOSPITAL recently observed its fifth annual "At Home Day" for babies born there during the preceding year. Mothers visited the maternity floor, received a demonstration from an H. J. Heinz Company representative on feeding suggestions, and saw a film, "Preface to Life." Toys were distributed for the children.

The Kate Estella Koch Practical Nursing School is receiving applications for new

INFORMATION WANTED



Terry Lee Williamson of Brookville, Ohio, disappeared from his home on June 22 and has not been heard from since. Efforts of the parents to find him have been of no avail so far.

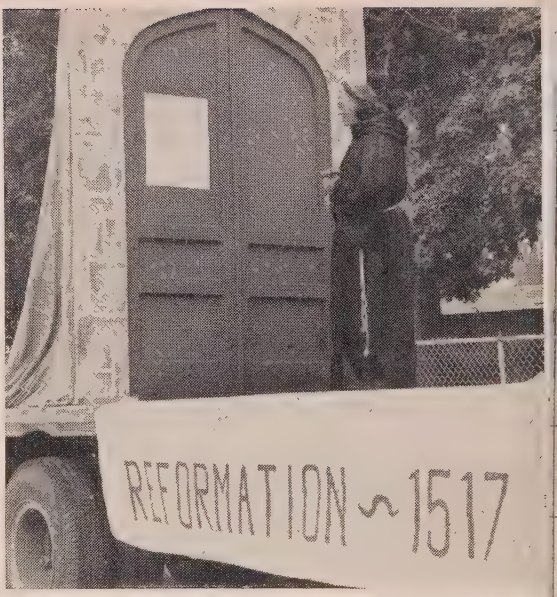
The youngster is about 5'8" tall, weighs 170 pounds, is blond and has a freckled complexion. His parents, who are members of Trinity Church in Brookville, ask anybody who may have seen him to communicate with them. The address is: Dewey Williamson, 611 Vine Street, Brookville, Ohio.

PENNSYLVANIA

LUTHER IN ROXBOROUGH

FREEDOM was the theme for the 125th anniversary of the annual Fourth of July parade in which 27 churches of Roxborough, Philadelphia, participated. Over 3,500 Sunday school children marched in the parade carrying the flags of the churches and of the United States. Included were floats symbolizing religious and political freedom.

Epiphany (United Lutheran) Church contributed a float showing Martin Luther in the act of nailing the 95 theses on the door of Wittenberg's Castle Church—the spark that set in motion the Reformation and laid the groundwork for the modern concept of freedom.



PA.: PITTSBURGH . . .

students for the term beginning in October. The school prepares nurses for work in church institutions suffering from a shortage in personnel. Both men and women are accepted in the school.

Committee Buys More Ground For Hazleton Old Folks Home

By CALVIN E. HUMBERT

WILKES-BARRE—Purchase of six lots adjoining the former Blodgett community house in West Hazleton which will become the Wilkes-Barre Conference's home for the care of the aged was decided by the association's executive committee.

The lots will make it possible to expand facilities of the home in the future. Plans for remodeling the property have been submitted by the architect. The contract for renovations has been let. A meeting of the Lutheran Association for the Care of the Aged had been scheduled for July 31 at the home.

FALL MEETINGS for the Wilkes-Barre Conference have been set for Sept. 10 at St. John's, Wilkes-Barre; Sept. 11 at St. Peter's, Scranton; Sept. 12 at Christ Church, Conyngham; Sept. 13 at Trinity, Lehighton; and Sept. 24 at Jerusalem Church, Trachsville.

St. John's Church, Scranton, reports the cleaning, repairing and waterproofing of the parsonage.

The Rev. Edward O. Lukens resigned the Packerton-Nesquehoning parish on Aug. to accept a call as assistant pastor of St. Stephen's, Wilmington, Del.

The Fall Sunday School Rally for Wilkes-Barre and Scranton will be held at St.

(Continued on page 44)

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The Service 9:30; Sunday School 9:30

DEARBORN
HOPE, 3640 Madison at Carlyle
Daniel S. Rolik, Pastor—Phone LO 1-8504
The Service 8:00 & 11:00; Sunday School 9:30 & 11:00

DETROIT
ADVENT, 20201 Southfield
William D. Schaffer, Pastor—Phone KE 2-6713
The Service 9:00; Sunday School 9:00

DETROIT
AUGSBURG, 24801 West Chicago
Lightner A. Swan, Pastor—Phone KE 4-9210
The Service 8:15 & 11:00; Sunday School 9:30

DETROIT
CROSS OF GLORY, State Fair & Kelly Rd.
J. Earl Spaid, Pastor—Phone LA 7-2334
The Service 10:15; Sunday School 9:00

DETROIT
HOLY COMMUNION, 11111 Whittier at Stratman
Alfred G. Belles, Pastor—Phone LA 6-6500
The Service 8:30; Sunday School 9:45

DETROIT
HOPE, W. Chicago at Livernois
Clyde G. Steele, Frederick Jacobi, Pastors
Phone TE 4-6434
The Service 9:30 & 11:00; Sunday School 9:30

DETROIT
MESSIAH, W. Grand Blvd. at Toledo Ave.
Ivan O. Miller, Pastor—Phone TA 5-7292
The Service 9:30; Sunday School 9:30

DETROIT
PRINCE OF PEACE
Carpenters Hall, 16427 W. Warren
William A. Diehl, Pastor—Phone LU 2-4558
The Service 8:30; Sunday School 9:30

DETROIT
REFORMATION, Vernor Hwy. E. at Lakeview
Calvin F. Stickles, Pastor—Phone TU 2-0030
The Service 8:30; Sunday School 9:30

DETROIT
RESURRECTION, 15025 Fenkell at Coyle
J. Howard Laughner, Pastor—Phone VE 7-7600
The Service 9:30; Sunday School 9:30

FLINT
HOLY TRINITY, 1611 Detroit Blvd. at Welch
L. F. Gunderman, Pastor—Phone CE 3-7810
The Service 8:30; Sunday School 9:30

GARDEN CITY
GOOD HOPE
Lathers School, Marquette & Harrison Sts.
George H. Volkmar, Pastor—Phone GA 2-1833
The Service 8:30 & 11:00; Sunday School 9:30

GRAND RAPIDS
GETHSEMANE
North Godwin School, 34th & Buchanan S.W.
Frank L. Starkey, Pastor—Phone LE 2-3645
The Service 11:00; Sunday School 9:45

HILLSDALE
TRINITY, Griswold near South
Marvin F. Sielken, Pastor—Phone HE 7-2647
The Service 10:45; Sunday School 9:30

KALAMAZOO
TRINITY, So. Westnedge (US 131) at Cedar
Victor R. Gold, Ph.D., Pastor—Phone 4-6264
The Service 8:15, 10:45 & 8:00
Sunday School 9:30 & 10:45

LANSING
ST. STEPHEN, Horsebrook School
N. Grand River at Delta River Dr.
Kenneth Ferguson, Pastor—Phone IV 2-6591
The Service 10:45; Sunday School 9:30

LIVONIA
CHRIST THE KING
Wilson School, 28400 W. Chicago
Kenneth D. Larkin, Pastor—Phone GA 1-6729
The Service 9:30 & 11:00; Sunday School 9:30

MUSKEGON
ST. LUKE'S, 1665 Norton
Armin G. Weng, Pastor—Phone 31-692
The Service 10:45; Sunday School 9:30

NILES
HOLY TRINITY, 7 Day Adventist Ch., 1327 Broadway
H. Allen Maxwell, Pastor—Phone 3613R
The Service 10:30; Sunday School 9:15

OAK PARK
ST. TIMOTHY, 25401 Coolidge Hwy. near 10 Mile
Otto F. Reble, Pastor—Phone LI 6-2911
The Service 8:30 & 11:00; Sunday School 9:30

PONTIAC
ASCENSION, 96 Williams St. (Rt. 218)
William LaFountain, Pastor—Phone FE 2-7513
The Service 11:00; Sunday School 10:00

SAGINAW
OUR SAVIOUR, Marr Theatre, Gratiot at Brockway
Carl F. Kaltreider, Pastor—Phone 4-5903
The Service 10:45; Sunday School 9:30

SOUTH HAVEN
FIRST ENGLISH, 615 Kalamazoo
Kenneth W. Johnson, Pastor—Phone 496
The Service 11:00; Sunday School 9:30

THREE RIVERS
ST. JOHN'S, S. Main at State
John M. Recher, Pastor—Phone 2-7245
The Service 11:00; Sunday School 9:45

PA.: WILKES-BARRE . . .

(Continued from page 42)

Peter's, Scranton, on Sept. 25. Dr. William Moyer of Holy Communion Church, Philadelphia, will preach at the Vesper service.

The Rev. H. Joseph Slusser was elected to serve the Dushore parish. He was assistant pastor of the Telford parish.

John Robinholt, called to the Pleasant Valley parish, was installed at St. Matthew's Church, Kunkletown, on July 29.

Relocated Congregation To Erect New Building

By PAUL LEVI FOULK

YORK—Construction of a new church and Sunday school building for a relocated St. Mark's congregation in Hanover is expected to start in the near future. Cost of the building will be $450,000. A parsonage will also be erected in the block adjoining the new church. Pastor is Edgar D. Ziegler.

AN ENLARGED and renovated church building was dedicated on July 22 by St Jacob's congregation, York New Salem Pastor John G. Bernheisel was assisted i the dedication program by Pastors Franci Reinberger, Gettysburg; Richard S. Shane brook, Manchester, Md.; Richard Tome Bedford; Paul E. Carl, York; and Studen Robert Rohrbaugh.

The Rev. Robert E. Nale, former pasto of the Marysville-Duncannon parish, becam the first full-time pastor of Shiloh Church near York, on July 1. The Rev. Arthur E Yeagy, assistant to the synod president, con ducted the installation on July 22.

York Conference Luther Leaguers held camp night on July 13 at Quickels, wher the Rev. Roy Yund is pastor. Plans wer made for the League convention to be hel Aug. 10-12 at Gettysburg College.

St. Matthew's Church, York, has receive a bequest of $10,000 under terms of the wi of Mrs. Bessie R. Heilig.

AMONG THE PASTORS: Touring seven Eur pean countries for Lutheran World Actio this summer are the Rev. John N. Miller an his wife, Calvary Church, Dover. . . . Reco nizing the 25th ordination anniversary Pastor George Wilt, Zion Church, York, r cently launched an extensive renovatio program. . . . Dr. and Mrs. Paul Levi Foul St. Paul's, Hanover, moved into a new pa sonage. The old one will be sold.

Elected officers of the York County L theran Ministerial Association were t following pastors: Charles L. Lady, Stewart town, president; F. Elwood Moreland, Spri Grove, vice president; James R. Nace, Ro ville, secretary-treasurer.

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CENTRAL STATES

Midland Assembly Progra Opens With Chapel Servic

By PAUL C. WIEGMAN

OMAHA—A chapel service on Aug. will open the annual Midland Assembly f pastors and laymen at Midland Colle Fremont, Neb. The five-day progra sponsored by the Central States Synod,

ared to provide activities for all members the family.

Among the leaders are Dr. W. Carl Satre, stor of Augsburg Church, Toledo, Ohio; e Rev. Gerhard Gieschen, professor at ntral Seminary; and Dr. Robert P. Roth, ofessor at Southern Seminary.

THEME of the synodical Luther League nvention to be held at Midland College ig. 21-23 will be "Evangelize." Included the program will be Bible discussion oups, workshops, skits presenting the tional LLA program, the film "A Man lled Peter," and a picnic.

The Rev. William B. Downey, Fox Point urch, Milwaukee, and LLA Executive cretary F. Leslie Conrad, Jr., will address e leaguers.

MIDLAND COLLEGE was also the scene of "May Day Luncheon" sponsored by the dland Women. With 330 persons attend-g, the "May Basket" offering reached ,000, making it possible for the group to ance two "May Day Rooms" in the new dition to Beegle Hall. Mrs. Alfred F. de, Fremont, is president of Midland omen.

Dr. E. B. Keisler, Central Seminary president, will be missioner Sept. 16-21 at a preaching mission at St. John's Church, Norfolk, Neb. Pastor is the Rev. Richard L. Jobman; mission chairman is Harold A. Johnson.

A LAY-LEADERSHIP training school is nned for Aug. 28-30 by the synod stewship committee. Emphasized will be ets of the sector project—program proures, motivations of Christian giving, onsibilities of leadership.

United Lutheran Church Women of Salem urch, Fontanelle, Neb., have offered to tribute part of the cost of sending two her Leaguers to camp this summer. em's pastor is the Rev. A. Christian ghman.

Camps are being held at Columbus, Neb.; ica and Chadron state parks; Camp sh-un-ga, near Junction City, Kan.; and np Luthahoma, near Oklahoma City, a.

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CENTRAL STATES . . .

Faith congregation, Prairie Village, Kan., held a surprise reception June 8 in honor of Pastor William F. Most's 25th ordination anniversary. Guests observing the "This Is Your Life" program were President E. B. Keisler, Central Seminary, and Dr. Arthur M. Knudsen, Midland Appeal director.

More than 400 friends attended an open house June 17 for Pastor A. H. Pinkall's 20th anniversary celebration at St. Luke's Church, Omaha. The Rev. J. Goede, guest speaker, reported that 1,598 members were received into the congregation during those 20 years.

The First English Church, Omaha, *Messenger* brought a reprint of an article "Do Lutherans Worship Martin Luther?" to the homes of members on July 10. Pastor Robert J. Haut reports that the article was the first of a series on the Lutheran Church to accompany future *Messengers.*

HOMECOMING SUNDAY was June 24 for First St. Paul's Church, Hastings, Neb. On that day, the congregation returned to its new sanctuary for services. Dedication will be held this fall.

A SUCCESSFUL vacation church school period is over for the Niobrara, Neb., parish. Seventy-one pupils were enrolled, and average daily attendance was 63.

PASTOR A. H. PINKALL observed his 20th anniversary at St. Luke's Church, Omaha, Neb., on May 1 and was honored by the congregation on June 17.

HAWAII

Camp Yolijwa Session Uses Hawaiian Theme

By CLARICE K. ALLPORT

HONOLULU—A Hawaiian theme is being used at Camp Yolijwa this summer. Scheduled to meet Aug. 7-16, the camp is being held in the Kokee area on Kauai, fourth largest Hawaiian island.

With the Hawaiian theme, the campers will be divided into *huis.* Each *hui* will have an island mountain name, an individual song

and lai. Every camper will wear a coconut hat.

Director of the camp is the Rev. Thomas A. Allport of the Lihue Church. Assisting him are Pastors Gene E. Vosseler, Lanikai, and Ernest W. Vetter, Honolulu, and Miss Ann Pasjack, Lihue.

St. John's Church, Kailua, plans to start a fund campaign in September. During that month, the Lihue congregation plans to celebrate its 75th birthday in connection with Pacific Southwest Synod's Hawaii Conference meeting.

Vacationers are expected to return to Hawaii from the mainland during August. Miss Ann Pasjack spent three months of furlough at her home in Vancouver, British Columbia.

Pastor and Mrs. Glen O. Balsley, Honolulu, are enjoying a three-month furlough. Dr. Amos John Traver of Hamma Divinity School supplied at Honolulu Church during the pastor's vacation.

Pearl Harbor Church, Honolulu, was supplied by the Rev. Richard C. Arthur, of Yreka, Calif., during the vacation of Pastor and Mrs. James M. Fincher.

—Changes of Pastorate—

Pacific

Furman, Wilbur. From St. Matthew's Church, Davenport, Ia. To Columbia Valley Gardens area, Longview, Wash., mission developer.

Pennsylvania Ministerium

Bashore, Sterling F. To Llewellyn parish.

Bergstresser, John B. From Hamilton parish. To Holy Trinity Church, Northampton.

Chrisemer, Edgar T. From Nativity Church, Chester. To Transfiguration Church, Pottstown.

Diffenderfer, James B. From Trinity Church, Darby. To Ministerium Board of Inner Missions, chaplaincy service staff.

Gernert, Herbert F., Jr. From St. Paul's Church, Raubsville. To Board of Higher Education, associate secretary.

Howells, Paul H. From West Pikeland

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CHANGES OF PASTORATE . . .

parish. To northwest Allentown area, Board of American Missions.

YOST, HUGH E. From Temple Church, Philadelphia. To Redeemer Church, Allentown.

PITTSBURGH

BELLINGHAM, JOHN. From Apostles Church, Hamil Rd., Pittsburgh. To Air Force chaplaincy (Lackland Air Force Base, Tex.).

HERZEL, FRANK B. From St. Petersburg parish. To First English Church, Punxsutawney.

NICHOLAS, JACOB R. From Christ Church, West Newton. Retirement. (Memorial Home Community, Penney Farms, Fla.—Sept.)

SOUTH CAROLINA

KEISLER, LAVAUGHN. From St. Mark's Church, Sullivan's Island. To Bethlehem-St. John's parish, Irmo.

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DECEASED

THE REV. EDWARD LUTHER BAKER, 94, died at Turners Falls, Mass., on June 30.

Born in Pleasant Unity, Pa., Pastor Baker graduated from Thiel College and Philadelphia Seminary, and served parishes in Irwin, Pa.; Evans Creek, Ohio; and Burkes Garden, Va. He was a professor of Latin, Greek and ancient history at Thiel College, was president of the Pittsburgh Synod's western conference and a member of the synod's executive committee.

Surviving are a son, William H. Baker, Turners Falls; two daughters, Mrs. Adrienne Conybeare and Mrs. Marjorie Kerr of New York City; a grandson, David B. Kerr, and two great-grandsons.

Funeral services on July 2 were conducted by Pastors Stephen Tucker and Carl Boehner.

MRS. CHRISTINA M. BECK, 88, widow of the Rev. William Beck, missionary to Liberia, died June 4 in Springfield, Ohio.

She is survived by a sister, Mrs. Rosa B. Rogers, three nieces and two nephews. Funeral service was held June 7 at Calvary Church, Springfield, by Pastor C. Luther Stager. Burial was in Ferncliff Cemetery, Springfield.

MRS. THELMA HEMARD EBERT, 57, wife of Dr. Walter W. Ebert, pastor of St. Matthew's Church, Toledo, Ohio, died May 27 in Toledo.

Born in New Orleans, La., Mrs. Ebert served with her husband in parishes in her home town, in Perrysville, Pa., and Lima, Ohio, before coming to Toledo 25 years ago.

She is survived, in addition to her husband, by a son, Prof. Edward Ebert, Toledo, and a daughter, Mrs. Marjorie Manning, Washington, D. C.; a brother, Brandeis C. Hemard, New Orleans, and four grandchildren.

Funeral services were conducted in St. Matthew's Church on May 31. Burial was in Riverside Cemetery, Maumee, Ohio.

MRS. ROY J. MEYER, wife of the pastor of Edgewood Church, Wheeling, W. Va.

died July 11 in St. Mary's Hospital, West Palm Beach, Florida, as the result of an auto accident.

The former Anna Marie Crumrine was a graduate of Western Maryland College. She served as dean of women at Susquehanna University, and held a master's degree in religious education.

Surviving are Pastor Meyer who is recovering from serious injuries sustained in the accident; her mother, Mrs. E. F. Wolf; two daughters, Kathryn, and Mrs. Edward Meeks, both of Wheeling; and two sisters, Mrs. George E. Sheffer, New Oxford, Pa., and Mrs. J. Stoner Geiman, Westminster, Md.

Funeral service was conducted July 15 by Dr. George W. Schillinger, pastor of Trinity Church, Wheeling. Burial was in Wheeling's Greenwood cemetery.

MRS. BERTHA J. SCHORLING, 61, wife of the Rev. George J. V. Schorling, retired, died May 10 at Point Pleasant (N. J.) Hospital following a heart attack.

Born in Brooklyn, she served with her husband in New York Synod parishes until his retirement.

Surviving are her husband, two sisters, a brother, and four daughters—Mrs. R. Gant, Mrs. E. Leibfried, Mrs. J. Cheselka, and Mrs. William Patterson.

Funeral service was conducted by the Rev. Paul Voitko in Good Shepherd Church, Point Pleasant.

DR. DANIEL J. SNYDER, pastor emeritus of Trinity Church, Long Beach, California, died July 14 at his home.

A graduate of Susquehanna University and Seminary, Dr. Snyder went to Long Beach in 1908 to take charge of a new mission. While pastor at Trinity Church he served four years as president of the California Synod. He served the congregation 37 years before his retirement.

Surviving are his wife, Leona, and a foster daughter, Miss Mary Haggerty.

Funeral service was held July 18 at Trinity Church. Officiating were Synod President Carl V. Tambert, Trinity's Pastor Orval A. Awerkamp, Assistant Pastors Clarence E. Naugle and Edward Ray.

MRS. BERTHA WIEGMAN, 85, died July 5 in Los Angeles. She was the widow of Pastor Frederick C. Wiegman, who died in 1917, having served congregations in Chicago, Brussels and Washington, Ill.; Newkirk, Okla., and Howells, Hastings and Havelock, Neb.

Surviving are four daughters, Bertha Stein, Martha Imboden, Freida Hosier and Mary; and seven sons, Andrew, the Rev. Fred C., Henry, William, the Rev. Paul, Dr. Robert, and Richard.

Funeral service was held in Los Angeles July 9 with the Rev. Ralph E. Rangeler officiating. Interment was in the Inglewood mausoleum.

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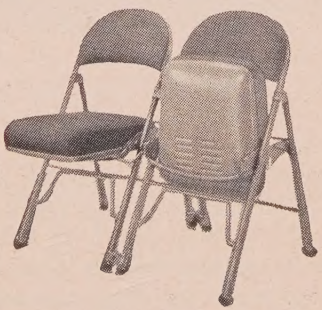

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IN CONCLUSION . . . . . .

THE RUMPUS in India about allowing missionaries to come from America to convert Hindus to Christianity is about what we might expect. India has been self-governing only since 1947. Its people are excited about their newly won liberty. Some consider it unpatriotic to have a religion which was brought to them from the West.

There is always danger of getting patriotism and religion mixed up. (That's why I don't like to see the flag of any nation in a church.) People of India are guilty of cultural imperialism when they seek to bar Christian missionaries. They say the missionaries are agents who seek to restore Western supremacy in India, which is of course not true.

A Hungarian bishop, Janos Peter, came back from a visit to China recently and gave a two-and-one-half-hour speech, making the same foolish accusation. "Missionary work in China," said the bishop "was deeply and widely integrated with the political designs of foreign powers." It was for this reason, the Chinese told him, they were glad to see the missionaries go.

Egypt has a new law requiring Christian mission schools to teach the Moslem religion to Moslem pupils. In Pakistan, Indonesia, and some parts of Africa there has been muttering about the missionaries—and sometimes sharp opposition.

THESE ARE THINGS we can expect in a time when fervent patriotism has been awakened in many countries which were formerly under foreign domination. It isn't a time for missionaries to retreat. They must be wiser, more skillful than ever before. They must turn over authority in the churches to the native leaders as fast as they can, and must maintain a patient silence even when they see big mistakes being made by untrained leaders.

Missionaries—and the churches back home which support them — are not trying to impose the western way of life on other parts of the world. They are concerned only about the Christian way, and that is of the highest importance no matter what the political situation is.

IT MAY BE that the time for American missionaries to work in Asia and Africa is coming to an end. In that case, now is the time to work with the greatest energy, helping the church make deep roots in these lands so it can continue to grow when foreign help is cut off.

The money question comes in here, of course. Churches, schools, hospitals, printing plants ought to be built, and they are expensive. More people should be sent to mission fields where they are still welcome. We in the United Lutheran Church have not increased our mission budget in any drastic manner in recent years ($1,039,500 in 1951 . . . $1,735,000 in 1956). We have moved into Malaya in a small way, and are supporting new work in Uruguay, but we have had to give up China—except for Hong Kong.

In the past, missions have seemed to appeal to only a minority of church members, just as "foreign aid" seems to stir the enthusiasm of only a minority in the U.S. Congress. But we Americans should have been getting a new world perspective in recent years. No place is far away now. The world is being tightly drawn together, and we are learning that all parts of it are important to all of us.

Especially to us Christians—for wherever we can go to proclaim the gospel we are commanded to go. —ELSON RUFF

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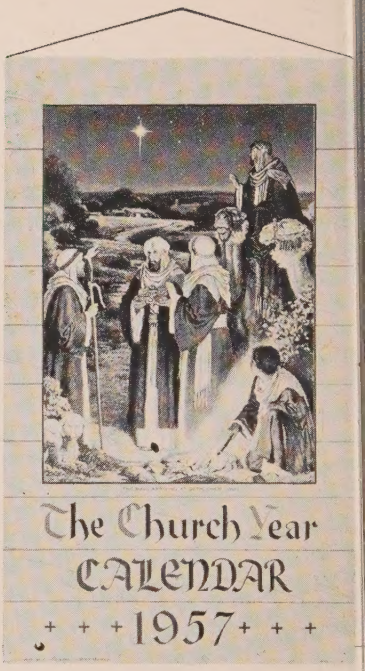

MONTHLY ILLUSTRATIONS

Month	*Subject*	*Artist*
Jan.	The Star of Bethlehem	Harper
Feb.	John Sends His Disciples to Jesus	Jones
March	Sealing the Tomb of Jesus	Coleman
April	He Is Risen	Mohlte
May	Jesus in the Market Place with His Mother	Jones
June	Israelites Going to Egypt	Jones
July	Ruth in the Field of Boaz	Jones
Aug.	David Meets Goliath	Jones
Sept.	Solomon Becomes King	Jones
Oct.	Jesus Raising Jairus' Daughter	Jones
Nov.	The Rich Young Ruler	Mohlte
Dec.	The Adoration of the Shepherds	Karch

Cover: The Magi Arriving at Bethlehem

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